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SOBERMINDEDNESS.*

Titus ii. 6. Young men likewise exhort to be soberminded.

I AM deeply sensible of the very great privilege I enjoy this morning in addressing this gathering of past and present students of this College, who have come here from various places to celebrate the College Day Anniversary, and in selecting a subject suitable to the present occasion I have thought it might be profitable to spend a few minutes in considering the grace of *sobermindedness.*

From this Epistle we learn that St. Paul had left Titus in Crete that he might set in order the things that were wanting. The churches in that island were disorganized and troubled by disorder and misrule. There were several unruly persons, vain talkers and deceivers, factious and insubordinate, who were trying to break the peace of many a home and shatter the peace of many a congregation by teaching what they ought not for base gain's sake.

Titus was directed to stop their mouths and exercise his authority by rebuking them sharply. He was also commissioned to organize properly the government of various congregations by appointing qualified elders in every city, and by introducing the principle of a central church government into the numerous but scattered churches in Crete. Then the apostle passes on to the special kind of instruction Titus and the elders must impart to men and women of varied age and rank, and points out how the Christian community must conduct themselves before the heathen world. In these detailed directions, it is remarkable that there is only one word about the young—

* A sermon preached on the anniversary of the Kottayam College Day, 30th December, 1909.

soberminded, as if that word comprehended all that was required of young men. Titus was educated in the school of St. Paul, who knew that his faithful assistant was capable of expanding and expounding that word and illustrating it by his example and teaching. "Young men likewise exhort to be soberminded." Human nature is the same everywhere. When we think of the present state of things in India, of the unrest, the feverish excitement, the agitation and sedition that are rife in various places—political and religious, social and racial—especially among students, do we not feel that the apostle's warning is preeminently needed for the times we live in? If St. Paul could rise from the dead would he not cry aloud to the men of the present century "to be soberminded"? Without attempting to define Sobermindedness, I would point out a few instances where it is essentially needed.

(1) The young ought to be soberminded in their opinion of themselves. This is necessary for men of all ages, for all are apt to err here. Scripture warns us not to think of ourselves more highly than we ought to think, but to think soberly according as God hath dealt to every man the measure of faith. But in none is this more requisite than in young men, who are apt to be vainly puffed up and exalted above measure for want of proper self-knowledge. They are ready to think that they are the men, and that wisdom must die with them. They run away with a few superficial notions, and are confident that they know better than any one can tell them, and therefore scorn to be directed by old men or indeed by any man. They will not consider the end of their course, and the consequences of their ways. They hate the trouble of sober, quiet thinking, form wrong decisions, and so heedlessly and wilfully push forward, trusting to their own hearts, and leaning on their own understandings, till they have plunged themselves into difficulties which they cannot get out of, and then at last they perceive and lament their own folly and say—"How have I hated instruction and despised reproof." Sobermindedness would dispose them to seek counsel of God, and hearken to men of riper judgment. What an amiable example of modesty and wisdom have we in Solomon. "I am but a little child, I know not how to go out and come in: give therefore thy servant an understanding heart that I may discern between good and bad." And this speech pleased the Lord. How different it was from his brother Absalom's, who thought himself equal to anything.

"Oh that I were made judge in the land, that every man who has any suit or cause might come unto me, and I would do him justice." . . . "Seest thou a man wise in his own conceit? there is more hope of a fool than of him."

How pleasing was it in Elihu, who gave place to ancient men that came to sympathize with Job in his affliction. "I am young, and ye are very old, therefore I was afraid, and durst not show my opinion. I said, Days should speak, and multitude of years should teach wisdom." It is indeed amiable in the sight of God and men for young people to be sensible of their own insufficiency, and to be willing to learn from the observation and experience of their seniors. It would not only prevent much rashness and shame, but would draw down a divine blessing. "Likewise ye younger, submit yourselves to the elder, yea all of you be subject to one another, and be clothed with humility, for God resisteth the proud and giveth grace to the humble." Be not proud of your abilities, or strength or knowledge or cleverness, or endowments of any kind, but be humble and soberminded in your opinion of yourselves.

(2) The young should be soberminded in their pursuit of pleasure. Religion does not forbid recreations and amusements. But we cannot deny that some carry these to excess. They make a business of pleasure, and mind nothing else but making provision for the flesh; they are lovers of pleasure more than lovers of God, and can that be right? The wise man tells us, "There is a time to weep, and a time to laugh, a time to mourn and a time to dance," and it would be a sad case to be always laughing in this world and always weeping in the next. Consider the words of St. Paul: "Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof." These are the words, the reading of which so wrought upon St. Augustine that from a licentious young man he became a faithful servant of Jesus Christ. Remember, these earthly pleasures are all unsatisfying, empty and vain. The most lawful of them must be used with moderation. But, dear friends, there are pleasures which we might have upon much easier terms—pleasures that have no bitterness in their enjoyment and leave no sting behind, pleasures which you can best enjoy without the help of company, pleasures that will increase on reflection, and which will end in fulness of joy and pleasures for evermore. These are the pleasures of religion. They who can-

not relish them prefer the muddy streams of earthly pleasures, and continue to do so, unless God in mercy embitters their carnal delights, and constrains them to seek superior bliss. There is a great deal of good meaning in the old proverb, "Be merry and wise."

(3) Exhort the young to be soberminded in their expectations from the world. Young people with little experience and warm imaginations are apt to form extravagant ideas of the happiness they shall enjoy when they come to be men, and picture wonderful scenes of delight and satisfaction; but experience teaches us that it is all enchantment and delusion. For if a man live many years and rejoice in them all, yet let him remember the days of darkness, for they be many. All that cometh is vanity. A well-regulated ambition is commendable, but what I mean to caution you against is setting out in life with high expectations of getting and enjoying more than this vain and dying world is capable of affording. If you aim at great things, do but change the scene from earth to heaven, and then give free scope to your imagination, and the reality will infinitely exceed it all. But as to present possession and *enjoyment, if you would* avoid the shame and pain of disappointment, do not attempt to fly with the wings of Icarus but be soberminded in your expectations. The good things of this world are long in getting and soon lost. You may rise early, sit up late, and eat the bread of carefulness, and perhaps after all be little the richer. The young are loth to believe this, though I should *bring the testimony of* a wise man and a great king who declared from his own experience and observation—"Vanity of vanities, vanity of vanities, all is vanity." They will believe no one's experience but their own. The prophet Jeremiah cautions us, "Seekest thou great things for thyself? Seek them not."

(4) We *ought to exhort* the young to be soberminded in their temper and behaviour. To be boisterous and quarrelsome, quick to take affronts and implacable in revenging them, and upon every trifling occasion flying out into a passion, is disagreeable in any, but peculiarly odious in young people. Old men may plead a long succession of losses and disappointments or the infirmities and decay of nature as an excuse for their peevishness and passion, but what excuse can there be for the young for their rash and indecent freedom in language or deportment? How common it is to see young men rude and discourteous to

all about them, thinking they are not valued and honoured as they deserve. Instead of being fretful and murmuring, a man's personal dignity and self-respect should be sufficient to prevent him from running about to proclaim to the world his slights and injuries, which, if too much trumpeted abroad, will soon make shrewd people suspect that the merits which have been ignored may have had no real existence at all. A stone that is fit for a wall can never be left in the road. Therefore be patient—wait a little more—and you will find that the world at whose door you refused to knock from a feeling of self-respect will come to knock at your doors to offer you the position it thinks you qualified for. It is not reasonable to think that you can have everything your own way.

If at any time you are unreasonably rebuked or controlled, bear it like our Lord, Who endured the contradiction of sinners against Himself. If insulted and abused, bear it like Him Who was a perfect example of sobermindedness, Who, when He was reviled, reviled not again, and under the most unjust accusations and injurious treatment was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth.

Thus the young are to be soberminded (1) as to their opinion of themselves, (2) in their pursuit of pleasure, (3) in their expectations from the world, and (4) in their temper and conduct.

This is sobermindedness, and an excellent attainment it is—not merely a moral virtue but a Christian grace. For there is no being truly meek and lowly in heart, mortified to the world, and of a calm, peaceable, forgiving disposition till the grace of God which bringeth salvation comes and teaches us to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this world. And when we have well learnt it we shall find that a life regulated by sobriety and religion lays the foundation for happiness in both worlds.

Sobermindedness is needful in the pulpit and on the platform, in the bench and at the bar, needful to teacher and to scholar. It is serviceable in the giddy days of youth, in the busy days of manhood, in the gloomy days of sickness, and it will be most serviceable of all when the world, its possessions and pleasures totally fail. What Solomon says of wisdom is eminently true of sobermindedness. "Length of days is in her right hand, and in

her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace."

If therefore you have any regard to your peace, your character, or your salvation, if you would keep a good conscience which is a continual feast, if you would keep a good name which is better than precious ointment, if you would hear "Well done good and faithful servant" from the mouth of Christ, which is better than all the vain applause of gay companions, if you wish to be ranked among the excellent of the earth *now* and among the spirits of the just made perfect *hereafter*, be soberminded.

Sobermindedness can be attained and promoted only by a renewal in the spirit of your minds. There is nothing to be done in religion without this. Till you are made partakers of a divine nature, and created anew in Christ Jesus, nothing can be done to any purpose. Let it therefore be your first care that you are really born again, not of corruptible seed but of incorruptible, by the Word of God which liveth and abideth for ever; then the happy change in your temper and conduct will be visible and lasting. You shall then abstain from all appearance of evil, and be companions of them that fear God and keep His precepts, walking circumspectly, not as fools but as wise. redeeming the time, because the days are evil.

My friends, we have come almost to the close of another year. Time is short. The end of all things is at hand. Therefore let us be sober. We ought to behave as members of one great family and love as brethren. How little do we realise the supreme importance of brotherly love, and the absolute necessity of imitating that blessed Saviour Who went about doing good, if we would prove ourselves to be His disciples.

Love, Charity, Kindness and Sympathy are the truest proof that we are members of Christ. May these be distinctive marks of the College brotherhood. Wherever they go, and whatever positions they occupy in the world, let them be known as soberminded, and let your moderation be known to all.

J. Chandy.

NORWEGIAN SKETCHES.

Many people on a mention of Norway are inclined to say, "Oh yes, fjords and midnight sun," with an air of having put it all in a nutshell and pronounced the last word on the subject.

But the charm of Norway cannot be dealt with in so summary a manner, and even the longest description must fall far short of the truth. The only way to know Norway is to go there. Even by the time you reach Bergen you begin to feel that it was worth while to brave the terrors of the North Sea, for already you find yourself in a new world, fresh and exhilarating and novel in all its details. Bergen is a pleasant little place, cheerful and busy, with rows of quaint wooden houses, some of them very old; and there is much to interest the visitor, from the Hanseatic Museum to the fish-market. Here each fishmonger has his fish alive in a tank, and dips up in a net those pointed out to him by the shrewd Bergen housewife, who inspects them alive before buying any. But Bergen is only introductory, only an antechamber in which you pause before entering the glorious fairyland of the fjords.

There is great variety in the scenery of the fjords; some of them are wide and open, some narrow and shut in by mountains; in some the shores spread themselves out in green meadows, sloping gently to the foot of the hills; but for the most part the mountains rise sheer from the water's edge—steep wooded slopes with cottages perched here and there in apparently inaccessible positions, or bare precipices and walls of rock. Everywhere, in early summer, as the snows melt, are waterfalls; and here and there the nearer mountains will open out and give you a glimpse of distant higher ranges with their snow-clad peaks, dazzling in the clear sunshine.

One remarkable thing is the impossibility of judging height and distance; everything is in such perfect proportion that it is difficult to realise on what a large scale the scenery is planned. As you steam slowly up the middle of a fjord it often seems as if you could easily throw a stone to either shore, though both are perhaps a mile away; while in the clear air objects on the land are so distinct that the distance is forgotten and cows are taken for sheep, sheep for rabbits, and so on; and the writer remembers thinking that a number of seagulls flying at some distance from the boat were really butterflies close at hand.

Who shall say when the fjords are most beautiful? In the early morning, all in blue shadow, the mists slowly lifting and disclosing one after another of the dazzling mountain tops as the sun rises? Or in the soft evening light when shores and sky reflect in the calm water and the sunset glow crowns all the hills

with gold and over all is an irresistible stillness and peace? Or again during the short summer nights when the light is subdued but clear, a faint glow suffuses the sky, and range on range of snow-clad mountains is dimly visible, silent, cold, aloof?

Norway has its glaciers too to show, many fine ones coming down from one of the largest ice-fields in Europe. At the foot is a huge wall of ice, twenty or thirty feet high, with wonderful blue and green lights in it, and a milky torrent pouring out among the rocks. Higher up it is a steep hill of ice, in which here and there are caverns going deep down into the heart of the glacier with a rushing stream far below. The colour of the ice in these caverns is indescribable; there is no blue like it. In the spring when the snows begin to melt avalanches come down. Usually they are small and harmless, but sometimes they do terrible damage and leave behind them wrecked cottages, trees torn up by the roots, rocks and débris everywhere—a scene of complete desolation.

Norway is a happy hunting-ground for the botanist; rare varieties of flowers and ferns abound; while for those ignorant ones who love flowers for their beauty and fragrance and not for their Latin names there are violets, pansies, forget-me-nots and the little pink cyclamen in rich profusion, bordering the roads, starring the meadows, hiding in the woods, and rioting over the cottage roofs.

The midnight sun cannot, of course, be seen outside the Arctic Circle, but much further south than that the land enjoys twenty-four hours of daylight. In Trondhjem the writer took a good photograph of the harbour at 11-15 p.m. The sun just dips below the horizon for an hour, so that twenty-two or twenty-three hours of sunshine is quite common, and it is difficult to know when to go to bed. In addition to the difficulty of sleeping in broad daylight which no window blinds will keep out, every little town seems to be *en fête* during the hours of night; the cafés are full and groups of people saunter in the streets and gardens, talking, laughing and listening to the bands. Night is the time when busy fathers take their children for picnics; in fact the people seem to grudge every hour of summer daylight, for the midnight sun is counterbalanced by the winter darkness: places much shut in by mountains never see the sun for six months of the year, and the most fortunate have but few daylight hours. Perhaps this fact partly explains why the people are

so serious; one is struck everywhere by the gravity of the faces of young and old. The long, gloomy winters and the hard life (for the people are extremely poor) might well be enough to account for this national trait. During the winter months the women spend almost every hour of daylight over elaborate and beautiful embroideries which they sell to the summer visitors. The peasants are poor, but they have a sturdy self-respect and dignity; there are no beggars—unless, indeed, the little soft-voiced children can be called beggars when they smilingly present an English penny with the request, "Change, change," in the hope that you will give them a Norwegian 'penny' in exchange for the English one, the point of the transaction being that the ten-öre piece is worth $1\frac{3}{8}d$. A distressing feature of Norwegian life is the prevalence of leprosy along the coast; happily all you see of it is the outside of the leper hospital, but it is there. The most probable causes are the almost unvaried diet of fish and the constant close intermarriage.

The people are nearly without exception fair, with blue or grey eyes; the women have lovely hair, thick and long, which they wear in one large plait hanging down their backs. The girls are usually not pretty, but their sweet, serious faces are very attractive, and the national dress is quaint and becoming. It consists of a short, full, black skirt, a white cotton blouse, a red or green cloth sleeveless bodice, embroidered with beads, and a snowy apron, that and the blouse being always daintily trimmed with embroidery and insertion of the wearer's own working. Married women wear a wide frilled white cap, while the girls wear a jaunty little embroidered cloth and bead cap to match the bodice, or simply go bare-headed. Every Norwegian girl possesses at least one bit of jewellery—a round filigree silver brooch which is worn on all festive occasions. At weddings the bride wears the usual national dress and on her head a huge crown with scores of gold and silver coins hanging from it. These crowns are very heavy and the bride has much ado to hold up her head under the weight, but pride undoubtedly goes far to sustain her on the great occasion. The music at marriages, while the party walks in slow procession to and from the church, is provided by a fiddler, and is of a decidedly gloomy order till they return home after the ceremony, when the bridal pair perform a stiff dance alone, watched by all the wedding guests, and the music is rather more lively. In many parts of the country it is *de rigueur* for the guests to wear black, and

this and the dismal music make the English visitor think he must have stumbled upon a funeral while expecting a wedding. The bridal crowns are usually heirlooms, handed down from mother to daughter for many generations.

This reminds one of their travelling trunks. If you have occasion to go a journey on one of the small coasting steamers that ply on the fjords and take the place of railway trains for the country districts you may see many amusing sights. The little steamer calls wherever there are a few cottages, and at many places the passengers and goods come out in boats. Here and there a hamlet is big enough to boast a landing-stage; at such places the steamer always stops, and it is here that the most entertaining episodes take place. The costumes of the country people are interesting and picturesque to begin with, and all kind of luggage come on board, from a four-post bedstead to a fish-basket. Live-stock is shipped too—goats, sheep, cows and ponies—till the middle of the boat is more like a farm-yard than anything. But the travelling trunks that the women bring on with them are really marvels of decorative art: all are made of wood and are gaudily painted with fantastic patterns in red, blue, green, and yellow. Many have names on them, and all bear the date of their making; some are very old, evidently family possessions for generations, and sources of much pride and gratification to their present owners.

Except right up in the mountains the Norwegian roads are good, and to those who have good nerves it is most exhilarating to dash at break-neck speed up and down steep hills and round desperate corners in the funny little country carts, stolkjaerres and carrioles, behind the small but wiry ponies. The stolkjaerre is a light two-wheeled cart made to seat two people, while the driver, usually a mere boy, stands behind on a little wooden step and the reins pass between the two passengers over their shoulders. From this position the young Jehu joins in the conversation when he can manage to follow the English, and points out every object of interest and beauty in the landscape with a quaint air of proprietorship. The little sure-footed pony goes at a great rate and the boy chatters unconcernedly all the time. A carriole is not unlike the Indian *rekla*, but higher; it will only seat one, but, like the stolkjaerre, has a step behind to accommodate the driver.

Everywhere you find people who can talk a few broken

words of English, and the next generation ought to speak it well, for it is being taught in all the schools, having long since taken the place of German, which used to be taught as the second language. The guides have, for the most part, learnt their English in America, whither many Norwegians go for a few years, to return when they have made a little money and gained experience of up-to-date modern life. The consequence is that these inherently courteous people will occasionally electrify you by the most unusual expressions, used in perfectly good faith.

All the houses and hotels and even some of the churches are of wood; the result is that they are very liable to fires and it is no uncommon thing to stay in a hotel which has been two or three times burnt to the ground in the last ten years. Still, the wonder is that there are not more fires, and many of the houses in town and country alike are very old. Outside Bergen there is an ancient wooden church—the Fantoft Church—which was a heathen temple in the twelfth century, and which has become so hard and black and shiny that it is difficult to believe it is wood at all.

Norway as the English visitor knows it is the summer Norway; the winter Norway must be a different place, dark and dull enough, except in a few gay centres where *ski*-ing is the fashionable diversion. In the lonely upland farms, tales are told of wolves and bears made bold by hunger, carrying off sheep even from close by the farm-house itself. The following tale was told by the proprietor of a little hotel on an out-of-the-way branch of the Sogne Fjord. His brother was once walking along a narrow path round the mountain with high rocks each side, when, on turning a corner, he suddenly came upon a bear sitting in the path a few yards away and slowly turning its head from side to side to glance suspiciously at the intruder over its shoulders. The man halted, for he was armed only with a walking-stick, and the two eyed each other for some time. At length the man grew tired of waiting, and standing aside as flat as possible against the rock said in a loud voice, "I think you wish to pass, sir," and as if it had understood, the bear jumped up, came quickly towards him and went up over the rocks, climbing hand over hand so near that the man could have put out his hand and touched it. Our host said, "My brother he is not nervous man," which seems to point to the fact that the Norwegians are not devoid of a sense of humour.

After all, the English tourist sees and hears but little to remind him of the dull, bleak winter; as we look back to Norway we see it bathed in perpetual light under cloudless skies, and its people in cheerful holiday mood, wisely content to make the most of the present, undisturbed by the thought of the winter to come.

ELSIE M. CORLEY.

THE CALINGAS OF GANJAM.

TRADITION and myth point to the special creation of the caste. Tradition and myth know no chronology. The Puranic story of the struggles of Viswamitra Maharishi to obtain the divinity of Brahma is too well known to be mentioned. He was a Rajarishi (Kshatriya-rishi) who, by his Yoga, developed into the godhead Brahma and was recognised as Brahmarishi. It was during these struggles that he fell out with Brahma, the creator, who declined to admit him into the circle of the Saptamaharishis, and so, with the aid of his Yoga and Sidhi, he created a new world, wherein everything in the creation of Brahma had a counterpart; the Calingas were created by Viswamitra over against the real Brahmins of Brahma. The historical significance of this Puranic story is the struggle of castes against the Brahmanic influence when Buddhism was gaining ground in this country. Even Gautama Sakyamuni, a Kshatriya, was not recognised as a Maharishi till Buddhism gained complete ascendancy, after which Buddha was ultimately received as an Avatar of Vishnu, the imperishable evidence of which is the images in the Puri temple.

There are various classes and sub-divisions of Calingas in Ganjam; the chief among them are—

(1) Odiya Calingas.
(2) Payikari Calingas.
(3) Gowda Calingas.
(4) Mohiri Calingas.
(5) Kintali Calingas.
(6) Buragam Calingas.

All excepting (5) and (6) generally live south of the Mahendragiri, while most of the Buragam live on the coast known as Uddanam. The sacred thread is used by all classes excepting the first, and in the case of the Buragam Calingas there is a tradition that while those people were cultivating the soil Sri Ramanuja passed by their locality and offered them the sacred thread, thus raising a lower class into a higher caste, and named them Calingas. The

rivalry between the two classes is very great, and in matters of social precedence they maintain very strict control. Mukhalingam is a famous shrine of Siva in the Parlakimedi taluk, to which people from all parts come on pilgrimage; the poojaris or worshippers of the place are Calingas. They have all the characteristics of Brahmins, the rites and ceremonies they observe and adopt in their lives hardly indicate that they are Calingas. A subdivision of this class living in the Zamindari parts, especially in the northern part of the district, belongs to the fighting class. They served as paiks, and as such they rendered yeoman service to the Company in putting down the internecine troubles among the chiefs of the district, and the rebellions of Surada and Ghumsur. They take pride in being called Samstanam paiks and Naiks, and enjoy inams granted by the Company confirming the old grants made by the ruling chiefs of the district. The Gowda and the Mohiri sect are chiefly traders; they deal in grain, and are a flourishing class, as most of them have had connections with some Zamindar or other as mustajars or purveyors. In some parts of the district, such as Tekkali and Chicacole, the headman of the village is known as Naidu from the Uriya name of Naiko and Urdu Naik, meaning chief man. It is a noteworthy fact that the headmen of most of the villages of the Taluks are Calingas and so "Naidu" is generally held to be the title of this class of people, though it is intended primarily to signify the Telaga and Velama caste. Among the Kintali caste there is a sub-divison of Vaishnavas, who claim superiority over the rest and affect to be Brahmin-like. Generally this class are well versed in religious literature, specially in the Vasishtadwaita form, and have conspicuous marks of *tirunamam* on them; they also act as a priestly class to the sub-divisions of Kintali and Buragam and officiate at marriages and funeral ceremonies and administer mantram, being the followers of the Sri Ramanuja cult.

Though all the class are known as Calingas, there is no general agreement among them in social customs and manners; interdining is absolutely prohibited, though as between the Odiya and Paikari and Mohiri divisions intermarriage was allowed till recent times. The classes that lived in close proximity with the Uriyas have adopted Uriya manners and customs, while those living with or among the Telugu people adopted their customs; the Calingas of the north came under the influence of Sri Chaitanya,

while the southern divisions were converts of Ramanuja, though originally these were Saivites, as we find at Mukhalingam. The southern classes of Calingas received into them many of the classes lower than themselves, as Ramanuja's creed admits of no distinction among the converts, the priestly class of which are very enthusiastic even now to spread their creed among others, high or low, and raise them to the status of Calingas. The northern Calingas are more exclusive and isolated. In the marriage customs, there are differences; for instance, the northern Calingas do not marry a father's sister's daughter or mother's brother's daughter, to whom they are reckoned brothers; the southern sects make no objection to such relationship. This has already been noticed as due to the amalgamation of sub-castes and even inferior castes in the revolution brought about by the introduction of Vaishnavism. Castes have a family name, *e.g.*, the name of a village; or any noteworthy event in the history of the family is taken up as a prefix, but in most cases it is impossible to trace the origin of the names. There are families which have *gotra* or totems from which they claim descent; in most cases the gotra is traced to a rishi. All the classes coming under the ethnic group of Calingas have a vamseeka or family name. In the purely Uriya parts there are *Banso* epithets which are adhered to most particularly. This *vamsa*, after the Andhra influence, became a family name in some classes.

Shradha is one of the important ceremonies imposed on every Hindu; the offerings to the pitris, ancestors, is an injunction which no one can forget, while the anniversary of the deceased members has to be performed every year; the Shradha, especially in the Mahalya month, is attended to with particular care. Either in the anniversary ceremony or on Shradha day, the "poorer classes give all the necessary articles to the Brahmin, who is required to go to a temple and repeat the names of the ancestors of the family and propitiate the pitridevata." This custom particularly marks out the Calingas from other castes.

Child marriages are notoriously frequent among the Calingas. The figures in the last census report prove that the percentage of infant and child marriage is very great, and the number of child widows is correspondingly large. This pernicious custom was introduced by the Vaishnava influence some time after the Brahmanic revival. The marriage is continued for five days, the first day's ceremony being the upanayanam when the boy is invest-

ed with the sacred thread. Among the sub-divisions in the north of the district, the bride is first married to a sahada tree, and the second day the regular marriage ceremony takesplace. The sahada and the rambha (plantain) trees are considered to be trees of Devas (Gods). Child marriage being compulsory, if a match cannot be secured to a girl before puberty or within the proper period, the ceremony of marriage is gone through with this tree. All the mantras will be recited, sacrificial fire will be burnt, relations invited and a feast held. The inevitable priest goes through the farce with all seriousness, as though officiating at a regular marriage. After this is done, the danger from excommunication passes away, and the gods are pleased; the girl is then free to be married to a person even after an interval. Virgin widows are remarried after this *sahada gotcho* marriage. It is a form of *Gandharva* marriage sanctioned in the Mahabharata. The Buragam and the orthodox sect of Kintali (but not the Mohiri and Chikati) do not approve of this, while their kinsmen in the north very often adopt this form of marriage to get over marriage expenses and the danger of excommunication. The only condition precedent to the form of marriage is the sanction of the caste panchayat. The party has to represent to the elected head of the caste (an office hereditarily held in a family) the circumstances of his case. The Dolahebara or Kuloraja will be summoned and call a meeting of the elders from the different villages. A resolution is passed giving sanction to the applicant, but the party must first arrange with the caste purohit or the purohit of the village, who must pronounce before the elders that it is necessary and desirable in the first instance. After this sanction, the girl to be married and her parents fast on the day fixed, go into the village temple where a pandal has been put up and the sahada tree is fixed. Offerings are made to the gods, sacrificial fire is lit, and a saffron-coloured garment and a piece of silk in three colours with a few beads is placed on the sahada tree. The marriage is complete, the girl is wedded to the gods. This is a salutary custom which is taken advantage of by other castes in the district, such as the Doluvas.

Remarriage of child-widows is permissible among sub-sects, but it is remarkable that in the southern parts of the district this is looked down upon and not encouraged. It is probably due to their contact with Andhra Brahmins. Vaishnavism is also largely responsible for this. In trying to follow

Vaishnava-dharma, people necessarily imitate customs of the Vaishnava castes, like the Calingas, and prohibit widow marriage. The general rule, however, is that virgin widows have the sanction of custom to remarry. Of late, there has been some awakening among the people to get over the custom of marriage before puberty by adopting the *sahada gotcho* marriage. In view of the deplorable number of child widows, this is a move in the right direction.

There is a class of Baniyas known as Kalinga Komati as opposed to the Gowra Komati. To this caste also tradition gives a special creation, Viswamitra Shrishti. There is a tradition that Kalinga Komati came from the Kannika Ammavaru, goddess Konika. This is probably attributable to the historic fact of Prataparudra being a maiden from the south as celebrated in the drama Kanchikaveri. They have also a family name, but the sub-divisions of the caste are entirely different in social customs. A family having the same family name living in the south does not recognise another family living in the north, in Ghumsur and Surada taluks. It is noteworthy that this caste has no separate upanayanam but like the Calingas holds the two functions, upanayanam and marriage, together. They eat fish and meat like the Calingas. Early marriage is the rule and widow marriages are not allowed. They differ from the Chetty of the south and the Baniyas of Northern India. They are chiefly a trading class and are a prosperous class in the district. Except a few sub-divisions in or about Berhampore they are all Smarthas, but it should not be supposed that there is here any such bigotry, as between Vaishnavite and Saivite, as there is in the South. A Smartha does not hesitate to go into a temple dedicated to Radhakrishna and Vishnu, nor a Vaishnavite to visit and worship Mahadeva. It is very striking that the Kalinga Komatis are not to be found along the coast; they are essentially inland traders. There is a good deal of harmony and sympathy among this community. It is a rule obligatory on every person to see that no member of the community shall starve; relief must be immediately given to him. One cannot find a beggar among the Kalinga Komatis. They are very industrious and prudent. Leave a man alone in a strange place, he will at once find occupation for himself and in a short time one finds him master of his surroundings.

The Calingas of Ghumsur and the adjoining tracts and

some in Mohiri do not wear the sacred thread; excepting in this they agree with the southern classes in most respects. The sacred thread is worn by several classes who cannot pretend to be Brahmins in the sense which Manu, the great Brahminic law-giver, would approve. Among the Calingas of the southern parts and the Kalinga Komatis, this custom is traceable to the Vaishnava influence. After the religious revolution, consequent on the advent of Vasishtadvaita in the district, several lower classes were raised to higher castes, and according to the precepts of the great guru Ramanuja the sacred thread, the symbol of purity, was adopted by the Calingas and the Kalinga Komati. At Mukhalingam there are Calingas who are worshippers of Siva, wear the thread and pride themselves on their position as priests and acharyas. There is a tradition that when the great ruler of Orissa, descended from the Kesari dynasty, who extended the dominion of Orissa as far as the Godavari and conquered Kanchi (Conjivaram) as commemorated in the epic poem, Kanchi Kaveri, was returning from his successful expeditions,he camped at Palasa, when the Calingas in the right Brahminical form blessed him and exhibited their learning. That the conqueror granted Bavan Tarla as an agraharam, is an ascertained fact, but the history of the same is enveloped in myth or mystery. In contrast with this, the Calingas of the northern parts who remained true to their original creed, remained without the sacred thread. To some classes of this ethnic group Calingas, the zamindar granted the sacred thread and conferred caste titles. The caste panchayat in matters of difficulty referred the dispute to the zamindar, who is considered to be the head of the caste and has a certain sanctity attached to his person. So even the Calingas of these parts have the sacred thread. These have come mostly under the magnetic influence of Sri Chaitanya's creed. There is therefore no great difference in the creed followed by these people; they are tolerant and cosmopolitan. While the pretentions of the other classes have some semblance of truth, it cannot be maintained that the Calingas of the sea-coast of Ganjam have a shadow of claim or right to wear sacred thread. They are in origin and living no better than the Kapu or other cultivating classes. In these the solution of the whole problem of the Calingas lies and it emphasises the theory indicated above that Sri Ramanuja's influence, which was essentially a Dravidian influence, tended to amalgamate castes and form new castes; so the people on

the sea-coast have had the advantage of being raised and converted into Calingas.

The Kalinga Komatis and the Calingas are peculiar to this district. It would be interesting to study the ethnology of the race. It is contended that the real Calingas have lost all their ethnological characteristics and only the first class named above would, if at all, come under the ethnic group; but it is not explained how all the several sub-divisions come to possess the same name and the same characteristic customs, and unless there be kinship with the original type of Calinga, as now traced in the first class, the existence of the other classes is inexplicable.

A. PARASURAMADAS PATRO.

THOMAS HOOD.

No one could reckon Hood a star of the first magnitude in English literature, and to many Indian readers probably even his name is unknown. Yet he may be described as a classic, deservedly held in esteem for work of a high poetic order. Indeed, he is worthy of greater fame than he commonly enjoys, the more so as his personal life and character, no less than his genius, are entitled to admiration.

There are elements of pathos, not to say of tragedy, in the story of Hood's life. The victim of inherited weakness and disease, he was ill fitted to buffet with adverse fortune. But from an early age the fatherless boy was called to toil; and except for two or three years of idleness at Dundee, in his teens, which he owed to the breakdown of his health, he seems hardly to have known the meaning of rest. His labours were needlessly aggravated by financial embarrassments, and when he decided to go abroad, in order to cope with them by economy, a rough crossing to the Continent put a strain on his health from which he never recovered. It is a strange irony that such a man should be known to the world chiefly by his comic writings, and reminds one of the old story of Punchinello. At the same time there is something inspiriting in the temper which neither suffering nor misfortune could daunt, which even in bodily weakness could face the world with a smile and a jest.

But Hood's fame as a comic writer has in it an even deeper note of tragedy than the incongruity between his circumstances

and his performance. The bent of his own ambition, and, as many of his works indicate, the endowment of nature, pointed to serious poetry as his vocation. His odes may lack impressiveness; indeed, they challenge a fatal comparison with Keats; but his pathos has a poignancy and sincerity which we can ungrudgingly admire, while *The Haunted House* and *Eugene Aram* display a vein of imaginative awe and mystery which Poe himself might have envied. But tyrant circumstance forbade him to follow his bent. To meet the needs of self-support, he tried the public taste with a volume of trifles, and the venture was only too successful. He now found himself committed to a course of "Whims and Oddities." He had made a reputation as a jester, and the public refused to entertain him in any other light. Fortunately for his finances, unfortunately for his reputation, his vein of wit and pleasantry was practically inexhaustible. He punned with ease and effect; even in his serious work, he hardly shakes off the habit. In the latter class, some of his wordplay has the grim force of Shakespeare's; and the half-comic, half-pathetic puns associated with Ben Battle and his nautical compeer have passed into proverbial use, like the sayings of Sam Weller or the Fat Boy. From time to time the real Hood flashed out, in the passionate outcry of *The Song of the Shirt* or the delicate pathos of *The Death-Bed.* As we read them, the thought of what he might have achieved, with some encouragement to develop the true poet in him, and no goading necessity to find fresh whimsicalities in order to boil the pot, is enough to make us weep with impotent regret.

Hood was born in 1799, and after a desultory education and a spell of office life—interrupted by the sojourn in Scotland already referred to—became, in 1821, an Assistant Sub-Editor of the *London Magazine*, at that time one of the leading publications in the country. This lucky appointment gave him a wonderful opening for the realisation of his literary ambitions, which had been fostered during his leisure-time at Dundee, and also brought him into connexion with a brilliant circle of writers, among whom he owes most to Charles Lamb. After two or three slight but promising efforts in poetry, he joined with his brother-in-law, John Hamilton Reynolds, in the production of *Odes and Addresses to Great People*, which appeared in 1825. It is here that he first displays that extraordinary faculty of wit and pun-making which was one of his most abiding characteristics, and which

in this work, and the *Whims and Oddities* of the following year, arrested the public interest. From this time forward *Hood's Comic Annual* and similar undertakings form the bulk of his work, though he never lost himself so completely in their production as not to find some strength for worthier achievements. His most ambitious comic venture, contributed to his own *New Monthly Magazine*, was the story of *Miss Kilmansegg and her Precious Leg*—an elaborate treatment, very much in the manner of the *Ingoldsby Legends*, of somewhat hackneyed themes, but brightened everywhere by the genial light of his humour and his unrivalled facility in punning. It was in 1834 that the fateful voyage to Rotterdam finally broke down a constitution that had never been robust; but he worked on, first at Coblentz (1835-37) and Ostend (1837-40), and then again in London, with a fortitude truly heroic. Two or three of his most precious productions belong to his last years. *The Song of the Shirt* appeared in the Christmas Number of *Punch* in 1843, *The Haunted House* in the pages of his own magazine in January, 1844, followed by *The Bridge of Sighs* in May of the same year. In November he was granted a pension from the Civil List; but it could do no more than soothe his last days and (by the prospect of remainder to his widow) alleviate his anxiety. By Christmas he was prostrate, and on the following May Day he died.

Hood's genius was lyrical and imaginative, and his characteristic work is marked by a rare pathos. The personality that spoke in his lines has endeared him to every generation of readers. A tender compassion for the poor and the outcast, for the "broken reeds" of this world's life, gives an appropriateness to Eliza Cook's description of him as a poet "Who taught his Master's Golden Rule," and to the tribute paid by Lowell—

> If thou would'st learn how truly great was he'
> Go, ask it of the poor.

The story of his many sufferings, and of the fortitude and cheerfulness with which they were sustained, is an incentive to fresh endeavour when circumstances are hard and unfavourable. He is a practical embodiment of the philosophy of Mark Tapley. If Hood, worn out with consumption, and harassed by debt, can find a jest to amuse the world, can turn from his own troubles to compassionate and plead for the seamstress in her garret and the sin-stained daughter of Eve in her suicide, surely the reader on whom the sun shines and fortune smiles can afford to be

cheerful and kind. Courage, sincerity, and hope speak out in everything Hood wrote; and that is no mean example. Even if his qualities of mind had less value, he would deserve our esteem by his qualities of heart. In all the relations of family life his conduct was exemplary; and his fun is entirely free from any strain of coarseness or irreverence. Our regrets for Hood have in them nothing that would answer to remorse for things done amiss. We are distressed for his many adversities, and we sigh for the work he might have done had his inclinations had full scope. But even our regret is tempered by our satisfaction at the freshness and buoyancy of his humour, and the classic purity of his pathos. We can accept with resignation even his afflictions, as we remember that it is in and through them that he left us the example of his courage and endurance. As an earlier poet wrote—

> It is not but the tempest that doth show
> The seaman's cunning, but the field that tries
> The captain's courage, and we come to know
> Best what men are by their worst jeopardies.

A recent critic says of Hood—"His writings and the story of them make him a sorrowful figure in our literature; but he was a brave man, and gentle, and good as he was modest."

Quotations to support a favourable opinion of an author are always tantalizing—it is so hard to keep within bounds. The whole *corpus* of Hood's serious work would not, alas! occupy many pages. We must be content with few and brief selections. *The Song of the Shirt* and *The Bridge of Sighs* are so well known, it is probably unnecessary to do more than mention them. But a word must be said for that ballad of the passing of "The Golden Age"—*I remember*. In it, as in others of his poems, Hood uses the same faculty that threw off so many puns to clinch his most pathetic points.

> I remember, I remember,
> The fir trees dark and high;
> I used to think their slender tops
> Were close against the sky:
> It was a childish ignorance,
> But now't is little joy
> To know I'm farther off from Heav'n
> Than when I was a boy.

Grave and gay are humorously and characteristically blended in *A Parental Ode to my Son, aged Three Years and Five*

Months, in which the poet's loving reflections on the graces of his child are momentarily interrupted by frantic exclamations at his mischievous pranks and hurried warnings to the child's mother, till the climax is reached, as he pictures his son

> Bold as the hawk, yet gentle as the dove,—
> (I tell you what, my love,
> I cannot write, unless he's sent above!).

To illustrate Hood's lyric strain we must be content with a single example—though we would gladly add to it at least *It was not in the Winter*, to say nothing of others.

> The stars are with the voyager
> Wherever he may sail:
> The moon is constant to her time;
> The sun will never fail;
> But follow, follow round the world,
> The green earth and the sea;
> So love is with the lover's heart,
> Wherever he may be.
>
> Wherever he may be, the stars
> Must daily lose their light;
> The moon will veil her in the shade;
> The sun must set at night.
> The sun may set, but constant love
> Will shine when he's away;
> So that dull night is never night,
> And day is brighter day.

Another favourite we pass by with reluctance is *Ruth*—a simple, idyllic sketch, that reminds us of some of the best work of Tennyson and Wordsworth. It pictures the gleaner in her bright southern beauty, and is reminiscent at once of the undying charm of the Bible story and of the poetry of English country life. Perhaps there is no more perfect example of his art than *The Death-Bed*—one of the rare flashes of poetry that occasionally diversified the series of comic effusions. We notice in it the same trick of something almost like punning, disciplined to the uses of pathos, while the austere economy of its close reminds us of one of the most affecting touches in *I remember*. In case any of our readers know it not, we are constrained to quote: if already familiar, it will bear repetition.

> We watch'd her breathing through the night.
> Her breathing soft and low,
> As in her breast the wave of life
> Kept heaving to and fro.

So silently we seem'd to speak,
So slowly moved about,
As we had lent her half our powers
To eke her living out.

Our very hopes belied our fears,
Our fears our hopes belied—
We thought her dying when she slept,
And sleeping when she died.

For when the morn came dim and sad,
And chill with early showers,
Her quiet eyelids closed—she had
Another morn than ours.

The Dream of Eugene Aram has almost been done to death by recitation. It remains "a poem of strange fascination, and exhibiting an extraordinary faculty for 'moving a horror skilfully' and laying bare the tortured human heart." But in some ways the finest achievement of his genius in the direction of awe and mystery is to be found in *The Haunted House*—"an extraordinarily minute study of disuse and decay,—of the ghostliness and horror that broods and gathers about neglect." In a poem of considerable length, he sustains with remarkable power the impression produced at the very outset.

With shatter'd panes the grassy court was starr'd;
The time-worn coping-stone had tumbled after;
And through the ragged roof the sky shone, barr'd
With naked beam and rafter.

O'er all there hung a shadow and a fear;
A sense of mystery the spirit daunted,
And said, as plain as whisper in the ear,
The place is haunted!

The total volume of Hood's work, apart from "Whims and Oddities," may not be great, but its quality is good--not seldom, it is of the best. His achievement is not ample enough to win a place among the greatest of our poets; but he can claim real greatness, as a singer we could ill spare, simple and sincere, strong with the strength of a pure heart, a generous life, and unaffected utterance.

STEPHEN GREY.

A NEW YEAR VOW.

On turning o'er the leaves of my past life,
I notice many a blank and many a blot,

And many a record of ignoble strife
With truth and honour to advance my lot;
I find that oft, obsequious, I have sought
(In self-delusion that for child or wife
I acted) those to please whom to have fought
Had manlier been; and yet, what have they brought?
Arise, my soul, and cast into the flames
The tell-tale leaves: let us forget the shames
Of selfish greed, and lust, and idle pride;
And as we may not here for e'er abide,
Let us trace out a future great and good
And paint it bright with life's remaining blood.

A. MADHAVIAH.

NOTES OF THE MONTH.

A RECENT article in the *Times*, already freely quoted and reprinted in the Indian press, animadverts on the prevalence of bad writing at the present day. The article was prompted by the speech of a prominent banker, who sorrowfully expressed his opinion that a real progress in the average of intelligence among bank-clerks had been accompanied by a serious decline in the quality of their writing. By no means confined to bank clerks, nor to English circles, this evil is more serious and important than the casual reader might be tempted to think. If natural incapacity to write well were in question, we should extend to bad writing pity, not blame. But there are scores of cases known to most of us where the failure is quite gratuitous. As the *Times* well remarks, "Nothing but art laboriously cultivated could make some people's handwriting as bad as it is. If a man has ever learned as a boy to form his letters properly in his copybook, mere unsophisticated nature would never enable him to convert them in his manhood into the cryptic hieroglyphics which pass with some people for handwriting. It is either the art of affectation or carelessness or indifference that does it. Every man can write clearly if he chooses to take the trouble. To write beautifully is more difficult and perhaps requires some natural aptitude, some native gift of art. But to write clearly and legibly is in every man's power, and in every woman's also, for that matter, if only they would take pains and eschew the fashion which exalts eccentricity of handwriting into a merit."

Most of us can recall bitter experiences in trying to read the productions of writers of this type, and will echo the strictures of the

Times upon it. "The pestilent theory that bad writing is the sign of a great mind ought to receive no countenance from men of common sense. It is sometimes, no doubt, the result of extreme pressure of business; but in most cases it is the sign either of bad training, or of a contemptible perversity in fashion, or of a careless and unstable disposition which will display itself sooner or later in things much more important than handwriting. In no case is it to be commended; in only few cases is it to be even excused."

As a set-off to this "pestilent theory" it is refreshing to find powerful advocates of clearness and legibility. A recent volume of memoirs by a distinguished Anglo-Indian records the advice given to him by Lord Palmerston in his early days, when his ambition aspired to the diplomatic service. "Practise writing a legible hand; and remember, never stick your dispatches together with pins." Advice given by the great Foreign Minister for budding ambassadors may well be followed by humbler folk. There is yet another aspect of bad writing that is not sufficiently considered, and that is its selfishness. Nowhere has this been better brought out than by Lewis Carroll, in one of his fugitive papers. "A great deal of the bad writing in the world," he says, "comes simply from writing too *quickly*. Of course you reply, 'I do it to save *time*.' A very good object, no doubt, but what right have you to do it at your friend's expense? Isn't *his* time as valuable as yours? Years ago, I used to receive letters from a friend—and very interesting letters too—written in one of the most atrocious hands ever invented. It generally took me about a *week* to read one of his letters! I used to carry it about in my pocket and take it out at leisure times, to puzzle over the riddles which composed it—holding it in different positions and at different distances, till at last the meaning of some hopeless scrawl would flash upon me, when I at once wrote down the English under it. And when several had been thus guessed, the context would help one with the others, till at last the whole series of hieroglyphics was deciphered. If *all* one's friends wrote like that, life would be entirely spent in reading their letters!" Probably everybody knows at least one writer whose hand is sufficient proof that Lewis Carroll did not exaggerate. In India, perhaps, the affected type of bad writing is not very frequent. The careless is far too prevalent. Whatever its cause, illegible writing is a habit to be eschewed. Every man owes it to his fellows to write a hand that can be read with ease.

The Theosophist finds an evidence of reincarnation in the appearance of a precocious child who has been lecturing at Harvard on

the Fourth Dimension, while the extraordinary number of child 'prodigies' now being born are hailed as "advanced Egos . . . sent into the world to take the lead in all lines of thought and art, so as to make the entourage of the coming Teacher." It is difficult to take this kind of thing seriously. How many of the "infant prodigies" which burst on a mildly astonished world every decade ever become in any conspicuous sense useful to their age? It is notorious that the average "prodigy" is hopelessly played out by the time he reaches the age of manhood. This is, perhaps, the natural result, if the *Theosophist's* explanation is correct. If the child prodigy is an "advanced Ego," to be treated as the intellectual equivalent of a man in his prime, the same individual, twenty years later, is likely, by all the laws of human development within our experience, to show signs of waning mental powers. Perhaps the explanation of some of the fatuities to be read in the pages of the *Theosophist* and familiar in Theosophical lectures is to be found here also. If your theosophist is born at a point most of us only reach at forty or fifty, his utterances thirty or forty years later may well show signs of senile decay.

SIR H. H. JOHNSTON is well known throughout the Empire as one of the makers of the British Africa of the present day, with its wonderful promise of development in the future. He has also distinguished himself as a publicist of singular originality and candour, and any contribution from his pen is likely to be read with interest and attention. In the current *Quarterly Review* he has an article entitled "The Rise of the Native," which is full of suggestiveness for Indian and Anglo-Indian readers—though probably neither class will quite relish all that Sir Harry says in the course of the article. Incidentally, those who care to turn to the *Quarterly* will find in these pages a vivid and illuminating summary of the genesis and development of the "Congo Question," including not only a drastic indictment of the later iniquities of King Leopold II., but also a generous recognition of his earlier philanthropic projects, and of the brilliant scientific and civilising work achieved by many Belgian officers, civilian or military, in the Congo Free State. Some of the suggestions, thrown out almost as *obiter dicta* by the writer, find in current events commentaries that testify very strongly to his insight and political sagacity. One of these has reference to Turkey, already treading the path of reform, and anxious to achieve a great future. The only hope of this, according to Sir Harry, is to abandon the rigidly Turkish and Muhammadan position, and to try to constitute as a new "Byzantium" a modern counterpart of the Roman Empire in the East. "If

Turkey would once more call herself Byzantium, and announce that there was *no* State religion, she might include Greece amongst her provinces or vassal kingdoms and play a mighty part in the Mediterranean world of the twentieth century." Within the last few days, Reuter has brought us the rumours of projects of a federation to include Turkey, Bulgaria, and Servia; and if such a federation were ever achieved, it is not difficult to believe that Greece also might seek a way out of her troubles by entering it. In the same way, the contention "that Japan is very largely a white nation . . . . with a considerable underlying stratum of the Proto-Caucasian," though commonly reckoned as a yellow or Mongolian people, and that "Japan is aiming at *being* a white nation," receives a striking confirmation from the recent declaration of a prominent Japanese statesman that if there is in truth any "Yellow Peril" to be feared from China, Europe must look on Japan as her own "advance guard."

ONE of the most valuable features of the article is the way it developes the significance of the fact that there is a "Rise of the Native" to be chronicled at all. Primitive human instinct, backed by what would seem to be the logical conclusions of modern science, would inevitably lead to the extinction of native communities by the more resourceful immigrants, the mass of the conquered being exterminated, a small remnant spared and gradually incorporated with the conquerors. Those who chafe at the behaviour of "Christian" nations towards their weaker brethren, and attack the Christian religion on that ground, would do well to ponder the vision suggested in this article of what might have happened if Christianity had not restrained the selfishness of the powerful races and set them to protect rather than to destroy the weak. Unrestrained humanity, as still exemplified in parts of Africa, is marked by the ruthless destruction or subjection of the inferior race. "At the same time the conquering race shows but little pity for the conquered, and no scruple whatever in depriving it of all the property movable and immovable that the conqueror is able to clutch and defend." But Christianity, "rapidly becoming a cosmic force of great importance," has introduced a new restraint, so that the powerful nations of Europe and America "shrink from such actions with very real horror, or at any rate that affectation of horror which is in itself a concession to the Christian spirit." "In short, an international conscience has come into being, based to a very great extent on the teaching of Christ and the ethics of Christianity, and has, since the very beginning of the sixteenth century, operated to redress the balance

between the overwhelmingly powerful white peoples of Europe and the almost defenceless backward races of the rest of the world." Basutoland and the rehabilitation of the Basuto is cited as a striking example of this magnanimous (or as many would say quixotic) treatment of a feeble race by a strong Christian kingdom. "Flying in the face of Providence," running directly counter to the apparent law of the survival of the fittest, Christianity has everywhere operated to preserve from destruction the "failures" among the races of men which any less pitiful creed would have allowed to perish.

AMONG the fascinating speculations suggested by the article is that of the future race or races of the world. Fusion, at any rate along certain lines, must inevitably take place. "The laws of nature"—the rule of the strong—would almost certainly have resulted in an increasing preponderance of the white races. Thanks to Christianity, they have let slip the opportunities of appropriating great territories in which new white races might have been multiplied, and in the future they may find it all they can do to hold what they now have. In many parts of America, it is suggested, there is likely to be a greater and greater amount of intermixture with the handsome and vigorous Indian stocks. Of all the unions that may be contemplated as possible, the only one that seems to be increasingly discountenanced is that of higher races with the negro—an antipathy shared by the Amerindians and half-breeds of the West, and by Indians and Arabs in Africa, as well as by European stocks, the Chinese being the only race that will now freely amalgamate with the negro. Sir Harry hazards the guess that the world of next century may be divided between two principal stocks—a cream-coloured, Mediterranean type of white man, in which the fair skin, the tawny or flaxen hair, and the blue eyes of the northern type have been lost, and "a brown-skinned negroid, with hair in which the kink is loosening into the curl, and a facial outline that is assuming the comely features of the Ethiopian and the Fula."

THERE is no state that is more intimately concerned in these questions than the British Empire. The Imperialism favoured by some writers and speakers of the Jingo type, by which the black, brown and yellow races were to be subordinated to the benevolent despotism of the Anglo-Saxon, has no chance now: it has suffered a twofold process of foreclosure. The strong restraining influence of Christian ethics, already referred to, will never allow the extreme wing to have

its way in the counsels of the Empire; and further, the work of educating the native, which has already made gigantic strides, and the political aspirations to which it has naturally given rise, have made it finally impossible that the native races of Britain's various dependencies should yield that patient acquiescence which the flamboyant ideal of the eighties of last century demands. (Sir Harry Johnston gives interesting examples of the political and educational development of the native, none of them more striking than those that are afforded by the negro.) As a consequence, we find in all parts of the world a new assertion of rights, deliberately fostered by the activity of Christian philanthropy, which is one of the most important factors in the problem now confronting not only Britain but every imperial state. There is just a danger, however, that in the revulsion against anything like the exploitation of the native we may be less than just to the imperial powers. The *Quarterly* article includes a wise word, directed primarily to the case of Spain in Morocco, but applicable to backward countries generally. To carry out the logical conclusions of Christian ethics, in the general civilisation of the backward races of the world, money is indispensable. But the white capitalist "objects to putting his money into those enterprises unless he has some reasonable security that it will come back to him with . . . some percentage of profit." It is a very superficial view that sees only the dividends of the European capitalist, and overlooks the benefit to the country that enjoys the use of his capital.

As might be expected, India comes in for a share of the writer's attention. He gives an outline of its ethnology, and of the distribution of the country between direct British rule and native administrations, over which we need not linger. The most pertinent part of his remarks at the present juncture has reference to the new Councils, the representation of Hindus and Muhammadans respectively, and the bearing of the whole question of Indian religion on the political status of India. Recognising fully that the reform of the Councils is only a logical development from the policy and progress of the past, Sir Harry looks forward without misgiving to further measures of representation and self-government in due season. And he plainly considers it chiefly the fault of Hinduism that India is not already ripe for a larger measure of political freedom. The alleged over-representation of Muhammadans is discounted by several considerations. (Of the military importance of the Muhammadan races nothing is said; but it must not be overlooked.) What Sir Harry chiefly relies on is the higher average among Muhammadans who can "read, write, and keep accounts" in the

vernacular and have some acquaintance with English, and the fact that the Hindus "follow for the most part wholly unreasonable forms of religion, quite incompatible with modern ideas of physical development, social progress, sanitation, avoidance of cruelty, and unrestricted intercourse with our fellow men." Probably this description will be indignantly repudiated by the Vedantists and others who are the political leaders of Hinduism. But their repudiation only prompts the inquiry—who are the Hindus who are said to be insufficiently represented? The Brahmans and educated Hindus of whom the members of the Legislative Councils can in any true sense be said to be representative do not after all make up a very large proportion of the population—considerably less, we may suppose, than the homogeneous millions of the Muhammadans. If the great masses of population commonly included under that highly elastic term, Hinduism, are to be reckoned as finding their representation through the Brahmans and caste Hindus (and it is only on that assumption that the Hindus can be said to be under-represented), then the educated classes must be content to bear the strictures which a scrutiny of the religions of the masses suggests. What that means, in its political aspect, may be judged from the trenchant sentence of Sir Harry Johnston's review. "If all forms of the Hindu religion . . . . could be submitted to an impartial world-congress of non-Hindus, the members of which were selected from all parts of non-Hindu Asia, from America, Europe, and Africa, the Hindu religion would be universally condemned as a mixture of nightmare-nonsense and time-wasting rubbish fulfilling no useful end whatever, only adding to the general burden borne by humanity in its struggle for existence. And, of course, so long as 200,000,000 Indians remain attached to these preposterous faiths, with their absurd and useless ceremonials and food taboos, so long (if for that reason alone) will the British be justified in ruling the Indian empire with some degree of absolutism." No doubt this opinion is delivered with an emphasis and freedom of expression we might deprecate; but we can hardly deny its substantial truth. That it is not prompted by any particular animus is shown by the sympathetic attitude of the article as a whole, and by the equal freedom displayed in the criticism of low-grade Muhammadanism. An important element in the writer's strength as a political and imperial thinker lies in his fidelity to the principle—so often and so disastrously overlooked in the history of the world, and too long disregarded in Indian life—that the life of nations cannot be divided into compartments, either by class or caste, or by distinctions between religion and politics. If the nation is to be free, you cannot keep large classes in servitude; nor can

political freedom be won and retained by a people intellectually and spiritually enslaved. There is shrewd advice, as well as criticism, in the article, some of it intended for the Anglo-Indian and the politicians in England. We close with a piece of practical counsel given to the Indian races who are now coming into the enjoyment of a measure of self-government. "If they are to deserve a greater and greater amount of representation, a wider and wider franchise, they must abolish . . . caste and desert nearly all the lesser precepts of their fantastical religions; they must spread widely a suitable education amongst their people and cooperate willingly and gladly with the demands of science, being able to judge of the value of these demands by participating much more seriously in the study of practical science and modern engineering in their own schools and in their college courses in England or Germany."

FEW events in recent history have been more startling than the decision of the Chinese, announced at the close of the Russo-Japanese War, to abandon their well-known and long-established system of education and examinations. In any nation, so sudden and sweeping a change would have been remarkable; it was doubly remarkable in a people previously notorious for conservatism. Momentous issues hang upon the question of what is to be written on the "clean slate" so drastically prepared. The *London Quarterly Review* for January contains a survey of the present situation by the Rev. Charles Bone, a missionary of many years' experience in China. He speaks of three great educational projects likely to influence the growth of "Young China," and already to some extent operative. Two of these are proposals to establish universities for China, on liberal and modern lines, to carry forward the work that has already been done by foreign agencies, chiefly missionary, in the leading high schools and colleges. One of these, for a university to be founded in some city of central China (probably Hankow or Wuchang), has been developed under missionary auspices, and the institution would be avowedly Christian in character. It has already received serious and friendly consideration in the leading English universities, and is likely to assume practical shape. The other scheme contemplates the development of a university at Hong-Kong, and has been already launched as a working proposal by the munificent and exemplary gift of a site and buildings (conditional on the raising of an adequate endowment fund) by a Parsee resident of Hong-Kong. This university, supported by Chinese merchants and firms as well as by Europeans, would be purely secular, and gives promise of successful work. Founded in an

English colony, it would be free from any control or interference by the Chinese Government; but there can be little doubt that it would attract Chinese students, especially from the southern and maritime provinces, by the value of the education it offered. Both these universities would be strongly staffed with European teachers; they would almost certainly teach English, and for many years (as in Japan) it is probable that English would have to be the medium of a great deal of the more advanced instruction in literature, science and philosophy. It will occur at once to Indian readers that these two schemes have decided affinities with existing institutions in this country, *e.g.*, with the Madras Christian College and the Presidency College respectively.

THE third project is in some ways the most interesting of all, being avowedly conservative and "national" in character. Ruthless as the Chinese Government have been in sweeping away the antique system, and in seizing temples and ancestral halls for schools where no examination hall existed in readiness for transformation, they have apparently no desire to adopt a merely Western education in its stead. An improved and more scientific teaching of Chinese (deeply indebted, be it said, to the methods of Western schools), and some sort of instruction in history, geography, arithmetic, and elementary science, with a little English here and there, make up the new curriculum. One serious obstacle has been encountered, which is in danger of wrecking the whole scheme—the dearth of teachers. As we have often proved in India, a change of curriculum is not enough. China can make no serious progress in education until she can staff her establishments with efficient and well-trained teachers; and it is very unlikely that she can do this without drawing much more heavily on the resources of the West. Poor teachers are less costly; but the saving effected by employing the incompetent is a false economy. An interesting aspect of the new movement, and one that marks the growth of a new national consciousness in China, is the emphasis given to the development of a military spirit in the scholars by means of daily drill and training in the use of modern weapons. This can hardly fail to improve the physique as well as the *morale* of the scholars, while it is likely to furnish China with a wealth of material for her future army. It will be interesting to see whither this new development will lead. It is a novelty in China, where the soldier's profession has been very generally regarded with something like contempt. There are obvious elements of danger in it. A people of great military potentiality (and the character of the

Chinese in this respect is notorious), fired with a new national enthusiasm and an unaccustomed familiarity with the weapons of war, may easily become a peril to the rest of the world, unless increased education of the masses and high statesmanship on the part of the rulers unite to discipline and control the nation's strength. In Japan, the thoroughness of her educational policy and the sagacity of her "Elder Statesmen" enabled her to combine dignity with self-consciousness, and not to convulse the world by her energies. If the danger of conflagration can be avoided, the martial training must contribute to China's strength, by giving confidence to her statesmanship and deepening her self-respect. Nor need it be supposed that the nations of the West will grudge China her power. If she can show sufficient sense of responsibility to discount the fear of a "Yellow Peril," they will welcome her advance. The tendency of modern politics traced in the article by Sir H. H. Johnston referred to already is sufficient to show that Christendom will not be distressed to find China strong enough and resolute enough to resist lawless aggression.

Is it possible in any measure to forecast the changes in China that will spring from her educational reform? They can hardly fail to be revolutionary. The educational programme itself is almost bound to generate discontent with the present position of the language and literature of the country. Hitherto the necessity of spending "seven years at least . . . in incessant drudgery ere the . . student can understand, read, and write correctly, not to say elegantly, his own language," has been an insurmountable barrier to any wide diffusion of education. The immense majority of the men, and practically all the women, must perforce remain illiterate. The Chinese characters are unquestionably "national"—at once an outstanding feature in the China of the past, and quite unlike anything to be found elsewhere in the world. It is true that some saving of time can be effected, as the example of missionary students has now taught the Chinese themselves, by substituting progressive and systematic study for the old crude and unintelligent memorising of ancient classics. But even when every possible economy has been effected, the retention of twenty thousand or more district and independent hieroglyphics must remain an insuperable barrier to any large measure of either popular or female education. It is difficult to believe that a serious purpose of educational reform will long tolerate the continuance of the old characters. A Government which abolishes the traditional examinations at a stroke may

some day proscribe with the same sudden energy the use of the time-honoured script. The consequent breakdown of the old gulf between the literature and current speech which might be anticipated would have important results in the stimulus given to new forms of literary activity.

ON the religious side of China's life the effect of an educational advance is sure to be profound. China's religious affiliation has long been a perplexing question. Is Confucianism, or Buddhism, or Taoism to be counted the religion of China? Most Chinamen contrive somehow to combine all three; and the rankest superstition and devil-worship are rife in all classes. Mr. Bone, writing from the missionary point of view, confidently anticipates great opportunities for the extension of the Gospel. When it is remembered that education has hitherto been almost wholly denied to the bulk of the common people and to the whole of the female sex in China, it will be at once apparent that the educational is likely to be followed by a religious emancipation. Indian readers can appreciate with peculiar force what strongholds of superstition and bigotry are an ignorant peasantry and an ignorant womankind. When we try to estimate the magnitude of the changes in prospect, it is not difficult to believe that the most momentous result of the Russo-Japanese War was one that found no notice in the Treaty of Portsmouth—the attack by the Chinese Government on the Chinese system of education.

LITERARY NOTICES AND NOTES.

The Cochin Tribes and Castes. Volume I. By L. K. Anantha Krishna Iyer, B. A., L. T. Madras; published for the Government of Cochin by Higginbotham and Co.; 1909. Price Rs. 10.

READERS of the *Magazine* are doubtless already aware of Mr. Anantha Krishna Iyer's valuable work in the field of ethnology and anthropology. Many of his papers have appeared in their preliminary form in the pages of the *Magazine*, and he is himself an alumnus of the Christian College. The Preface contributed by Mr. John Beddoe and an introductory chapter by Mr. A. H. Keane are evidence of the esteem in which Mr. Anantha Krishnan's work is held by anthropologists. He is to be warmly congratulated on the publication of this volume; and the students of anthropology and related subjects owe a distinct debt to the Cochin Government for organizing the Ethnographic

Department of which he is the head, and for securing the publication of his valuable results.

Anthropology might be described as one of the pet sciences of the nineteenth century, and one of its most creditable developments. The anthropological interest was not lacking before—Herodotus and Montaigne are illustrious examples to the contrary. But it is only recently that the study has been at all formally and scientifically organized. We believe the first "professor" is still alive. Unfortunately, however, the world awoke to the importance of the subject only to find that masses of valuable material had already passed away. The records of travellers and explorers in the past contain—often by accident—interesting data; but in many cases they are rendered almost worthless by the preconceptions of the observers. What we can all see around us in India, where not only the science and history of the West but its abundant material appliances are making rapid inroads upon the life and customs even of the remotest areas, gives us some sense of the urgency of the work of recording all that can be recorded of primitive customs and beliefs before they vanish for ever from sight. This volume on the tribes and castes of Cochin is a very welcome contribution to the task. It is peculiarly valuable as the work of an Indian scholar. With no wish to disparage the efforts of European workers in the same field, we cannot disguise the fact that they are handicapped by barriers from which he is free. Apart from all questions of sympathetic understanding, there is the simple fact that Indian tribes (especially in the wilds) are naturally less willing to face and communicate with the European than with the Indian inquirer.

Mr. Keane's Introduction, besides emphasising the great value of Mr. Anantha Krishna Iyer's work, gives a summary discussion of the vexed question of Indian Ethnology, and criticizes, not wholly without reason, the treatment of the subject in the last Imperial Census Report as having imported fresh and needless confusion into it, and postponed the possibility of any reasonable settlement. He traverses the theory of an original common and homogeneous stock as the source of the Indian peoples, and repudiates the identification or connexion of the Kolarians and Dravidians which is necessarily involved in it. He adduces evidence, both from physical type and from language, to show the diversity of the two stocks, and maintains (1) that the substratum of all the ethnical fabric in India, surviving largely in hill and jungle tribes, and responsible by amalgamation for the swarthy hue of many of the South Indian types, is a Negrito stock, which presumably entered India from the Malay Peninsula;

and (2) that the Kolarian and Dravidian, as well as the obviously differentiated Aryan and Mongolian, represent successive waves of immigration from the north. Some of the excellent photographic prints with which this volume is illustrated, as well as various points in the letter-press, tend to support these conclusions.

The higher castes are to be dealt with in later volumes of the work. The present instalment covers the hill and jungle tribes and the other low castes of the State "in the ascending order of social status," and ranges from the Kadars and Malayans at one end to the Izhuvans and Kammalans at the other. The origin and tradition of each community are first discussed, and any special features in the structure of the caste; then their customs and beliefs, occupation, status, etc., are fully dealt with. It is hard to select from such a mass of material items of special interest and value. The whole volume gives proof of thorough and patient research, and a keen interest in anthropological inquiry. The carefully accumulated facts in regard to marriage and funeral customs, primitive beliefs and legends, should give the work a permanent value to the student of anthropology and folk-lore, while much of the evidence (*e.g.*, the account of the religion of the Izhuvans) will help in the gradual work of building up a full and complete understanding of the history of Indian religion. We congratulate Mr. Anantha Krishna Iyer on the work already done, and trust there will be nothing to hinder him from carrying it on to a successful completion.

An Introductory History of England. Vol. III. *From the Restoration to the Beginning of the Great War.* Vol. IV. *The Great European War.* By C. R. L. Fletcher, formerly Fellow of All Souls' and Magdalen Colleges, Oxford, with maps, etc. London; John Murray; 1909. Price 5*s.* each volume.

THESE two volumes, which complete Mr. Fletcher's *Introductory History of England*, are characterized by the same qualities which we have praised in noticing his earlier volumes. There is, however, a distinct difference in style. As Mr. Fletcher admits in his preface, these last volumes are more "grown-up" than his earlier ones. His style is as breezy and lucid as ever but is less colloquial; and altogether the new volumes seem to be written for an older class of readers. The personal opinions and predilections of the author are more apparent or at least more clearly stated, as is natural in history dealing with more modern times, and it is refreshing to read the words of a writer who does not pass on all the old conventional views but ventures to express an opinion of his own. The chief articles in Mr.

Fletcher's political creed are evidently an intense belief in his country, and a profound disbelief in the divine right of democracy, and even when one does not agree with the positions he takes up one feels that his judgments are marked by vigorous common sense. As in his previous volumes, Mr. Fletcher succeeds in imparting to his readers an immense amount of information in a most interesting manner. There is no apparent profusion of detail and yet the reader will find that he has learnt much which he would not have gathered from the ordinary school history, while at the same time he has had his attention mainly directed to the chief movements and the most outstanding events of the period. We have much pleasure in advising students of British History to read Mr. Fletcher's new volumes.

Longman's Elementary Historical Atlas. (Abridged from the School Atlas of English History, edited by the late Prof. S. R. Gardiner.) London; Longmans, Green, and Co.; 1909.

IT was a happy thought to reprint a selection of the maps in Prof. Gardiner's well-known Historical Atlas. Of the eighty-eight maps and plans of the original work, twenty-five maps are here reproduced, the omissions being chiefly maps of Europe and foreign countries, and plans of battles, useful for a full understanding of English History, but hardly necessary for elementary study. There is no falling off in the printing of the maps. The *Atlas* meets a very real want, and should find a wide circulation in Indian colleges and high schools.

LITERARY NOTES.

AMONG the interesting books announced is Dr. Richard John Cunliffe's *New Shakespearian Dictionary*, published by Blackie and Son. It will have to be very full and very good if it is to displace the well known and constantly consulted Schmidt's *Lexicon*.

ANOTHER work from the same publishers of value to students of English is an *Introduction to the Natural History of Language* by Dr. T. G. Tucker, of the University of Melbourne. Dr. Tucker's name is already familiar as one of the authors of a recent English Literature primer. The present work aims at gathering together the philological work of the last quarter of a century.

THE memorial edition of the complete works of George Meredith is now well on its way; already eight volumes have been published. It

is expected that the whole twenty-seven volumes will be published before the end of the present year. Each volume costs seven shillings and sixpence net, and the edition is limited to 1,500 copies. The edition will contain about sixty photogravures.

THE Cambridge University Press has just published a new volume on English Literature of considerable importance. It deals with the literature of the Victorian era. The writer, Dr. Hugh Walker, of St. David's College, Lampeter, is already well known to students. The book contains over a thousand pages. It will probably prove one of the most useful volumes of reference to later nineteenth century English literature.

THE final volume of the massive work on the history of English Poetry by Dr. Courthope has now been issued. The previous five volumes have been in our hands for some time. The present volume deals with the Romantic Movement and the effects of the French Revolution.

A NUMBER of members of the University of Cambridge have published a series of essays on Biblical questions of the day under the editorship of Dr. Swete. The *Athenæum* regards it as a remarkable book. It consists of sixteen essays dealing with questions that agitate this age in regard to the history, criticism and matter of the Old and New Testaments. "It reflects," says the reviewer, "the highest credit on its school of theology, and places that school in the foremost rank of the theologians of the day."

THE *Cambridge Modern History* has now reached the sixth volume. This volume deals with the complications of the period immediately prior to the time of the French Revolution, a period that greatly affected the history of many states, and one that has not hitherto been very fully treated in English works.

WHAT has been described as a new Shakespearian sensation is provided by Dr. C. W. Wallace in the last number of *Harper's Magazine*. He gives also a number of contemporary documents with the object of throwing direct light on the personality of Shakespeare. It is doubtful how far he accomplishes the latter, but if his inferences are correct he certainly adds to our knowledge of the life of the poet. It is interesting also, if not specially illuminating, to possess an additional signature which is undoubtedly his.

AN influential committee has been formed in India (we summarise from the *Times*) to collect a lakh of rupees towards the cost of preparing a critical edition of the Mahabharata, the need for which was affirmed at a meeting of the International Association of Academies in London in 1904. The text has undergone many changes, in the way of addition and omission, and the present object is the preparation of a text which shall as nearly as possible recover the original. The raising of the money in India should be an easy task in the present enthusiasm for everything Indian. It is announced that Dutt's rendering of the Ramayana and the Mahabharata will be included in Everyman's Library.

MESSRS. NELSON having sold several millions of their little seven-penny series of novels have decided to begin a new series of original novels at two shillings each. It is very doubtful if the cheap series has been a good preparation for this more expensive one. The result, however, will be seen in a few months. The first novels announced are *The Second String* by Anthony Hope, *Fortune* by J. C. Smith, *The Adventures of Mr. Polly* by H. G. Wells. It would seem that the six-shilling novel commands practically no sale among the general public. The sale is almost entirely among libraries.

THE second volume of Hastings' *Encyclopaedia of Religion and Ethics* has now been issued. The first volume came out a little more than a year ago. About one hundred and seventy writers contribute to the present volume and many important articles are contained in it. "The Aryan Religion" is from the pen of Prof. O. Schrader of Breslau; "Brahmanism" is contributed by Prof. H. Jacobi of Bonn, "The Bible" by Prof. Sanday. Quite a number of Eastern topics are dealt with by leading authorities.

SCIENCE NOTES.

MME. CURIE, the widow of M. Pierre Curie, so well known as the discoverer of radium, has now succeeded in isolating polonium. M. Lippmann, in announcing this to the French Academy of Sciences, stated that Mme. Curie, working in cooperation with M. Debierne, had treated several tons of pitchblende with hot hydrochloric acid and obtained one-tenth of a milligram of polonium. It is now ten years since M. and Mme. Curie discovered that pitchblende was more radioactive than uranium and must therefore contain more active substances than that element. They then subjected the pitchblende to certain chemical separations, and tested the radioactivity of the

products obtained by means of an electroscope. Those fractions in each separation which showed the greatest radioactivity were reserved for further treatment, the method being essentially the same as in ordinary chemical fractionation, the electroscope taking the place of chemical tests. The result was that they discovered two new elements, polonium and radium, the former being so named in honour of Mme. Curie after her native country, Poland.

WHEN first obtained by M. and Mme. Curie, polonium was mixed with bismuth, etc., and could not be isolated. Now that it has been completely separated from other substances, Mme. Curie finds that its radioactive properties are far greater even than those of radium. She states that it decomposes chemically organic bodies with extraordinary rapidity, and that when placed in a quartz vessel, it soon cracks the vessel, although quartz is one of the most refractory of substances. She says it is also remarkable for the rapid rate at which it disappears. While it would take two thousand years for radium to lose half its weight a particle of polonium does so in one hundred and forty days. The products of its disintegration are helium and another substance, the nature of which has not yet been definitely ascertained. From experiments which are still in progress Mme. Curie considers that it seems likely to be lead. This is certainly extremely probable, as Elster and Geitel some time ago detected traces of polonium in lead.

POLONIUM is the last of the transition elements produced during the transformation of the uranium-radium series. From uranium we have as a disintegration product uranium X, then ionium, then radium, then radium emanation, and then successively the radium deposits, A, B, C, D, E, and F. Professor Rutherford found radium F to be identical in all respects with the polonium obtained directly from pitchblende. Writing of it in *Nature*, he states that when the radium emanation is allowed to decay in a sealed glass tube, the walls of the tube are coated with a deposit of pure radium D, E and F, which is, however, too small to be weighed. Some time ago Marckwald separated from pitchblende some intensely active material which he called radio-tellurium. This must have been polonium, as it gave off the characteristic α adiation and had the rate of decay of that substance. Unfortunately it had been to a large extent transformed before further experiments were made with it.

PROFESSOR RUTHERFORD points out that it is quite easy to calculate the amount of polonium present in any radioactive mineral.

Since the radium and polonium in a mineral are in radioactive equilibrium, the same number of α particles are expelled from each per second. Since polonium is half transformed in one hundred and forty days and radium in two thousand years, the former breaks up five thousand times faster than the latter. The maximum amount of polonium to be obtained from a mineral is in consequence only one five-thousandth of the amount of radium. In one thousand kilograms of pitchblende containing fifty per cent. of uranium, there are present 170 milligrams of radium. The weight of polonium present in it is thus about one five-thousandth part of this amount, or about one thirtieth of a milligram. Consequently to obtain one-tenth of a milligram of pure polonium, three thousand kilograms, or about three tons, of high-grade pitchblende must be worked up.

THE chief interest in the isolation of polonium consists in the fact that now it will be possible to solve the problem of the nature of the substances into which polonium is transformed. Since polonium emits α particles, one of the products of its decomposition, as is the case with all substances emitting these particles, must be helium. Last year Professor Rutherford proved this experimentally. That the other product is lead is indicated not only by Elster and Geitel's experiments but also by an examination of the atomic weight to be expected for the final product of radium. Since, as Professor Rutherford points out, in the uranium-radium series seven α particles, each of which is an atom of helium of atomic weight four, are successively expelled before radium F, or polonium, is reached, the atomic weight of polonium should be seven times four, or twenty-eight, units less than that of uranium. Now the atomic weight of uranium is 238·5; consequently the atomic weight of polonium is 210·5, and after the loss of an α particle we have for the final product an atomic weight of 206·5—a value which is in close agreement with that usually given for lead, *viz.*, 206·9.

THE application of radium to the treatment of disease was discussed last month by Sir William Ramsay and Sir Lauder Brunton in the *Lancet.* Owing to the supply of radium available for the purpose being so small, there is still a good deal of uncertainty as to its value. It has been chiefly used in the treatment of cancer, crystals of radium bromide being spread on a flat surface, or, when intended for insertion into tumours or orifices, kept in a glass tube. It is usually considered that of the three emanations from radium the

gamma rays have a selective action, destroying cancer cells and leaving the normal cells intact, while the alpha and beta rays destroy all cells indiscriminately. A filter consisting of lead foil about one millimetre thick is found sufficient to keep back the alpha and beta rays. Sir Lauder Brunton considers that relief has been obtained in a considerable proportion of the cases treated, but states that some of the earlier cases which were thought to have been cured have since relapsed. Usually radium is tried as a last resource when the surgeon has declared a case beyond his power. In some of these cases, it has caused the disappearance of malignant growths, and although the result is not a permanent cure there is undoubtedly reason to hope that when more experience is gained this method of treatment will be improved.

THE whole subject of the application of radioactivity to the treatment of disease demands investigation. So little radium has hitherto been available that it has nearly all been used in the treatment of cancer. It has, however, been found more effective in the treatment of rodent ulcer, the great majority of the cases tried having been cured. In view of this, the Council of the Pasteur Institute has decided to establish a laboratory for the study of radioactivity and its therapeutic applications and will devote to this object 700,000 francs of the Osiris legacy. The University of Paris will give the land and find the rest of the money required. Mme. Curie is to be in charge of the physical side of the laboratory, and the other side, devoted to researches in the applications of radioactivity to therapeutics, will be under the direction of the Pasteur Institute. It is also announced that on a neighbouring site an extensive institute of chemistry is to be erected at the joint cost of the State, the City of Paris, and the University of Paris.

IT has been the custom in this country to expose the alluvial soil of the plains to the intense heat and light of April and May. There can be no doubt of the beneficial effect of this practice. Mr. Howard of Pusa says it has all the effect of a nitrogenous manuring and that the explanation of it is to be found in experiments recently carried out in England by Drs. Russell and Hutchinson. They have found that partial sterilisation of the soil by heating or by poisons leads to an increase in the supply of nitrogenous compounds and to increased fertility. Partial sterilisation of the soil kills off the phagocytes which live on bacteria, and also large organisms inimical in other ways to bacteria. At the same time the soil bacteria are killed off,

but the spores remain, germinating and rapidly multiplying when the soil is moistened. The new bacterial cultures increase at an enormous rate, and the resulting nitrogenous plant food becomes so great that plant growth is greatly stimulated.

MR. HOWARD, commenting on the results of these experiments, says that the practice of growing leguminous crops in the rotation and as one constituent of the mixed crops cultivated in India, together with the weathering of the soil during the hot season, appears to be sufficient to keep up the fertility. More nitrogenous manure would no doubt be an advantage, but a great deal could be done by weathering the soil in a more efficient manner. Mr. Howard considers that the wooden ploughs now in use are not adapted to open up the heavier lands unless they are moistened by rain, and in consequence a large area of the arable land is not ploughed at all until the monsoon. "We consider one of the greatest improvements possible in Indian agriculture would be to impress on the ryot the value of weathering all arable lands in April and May to a much greater extent than is done at present. When iron has taken the place of wood in the ploughs of the Indo-Gangetic plain, it will be possible for the cultivator to take the fullest advantage of, and greatly extend, their present most admirable practice."

ANT communities have been carefully studied by Dr. H. C. McCook in Texas and other parts of America. He states that the large conical nests of the mound-making ants of the Alleghanies, *Formica exsectoides*, vary in size from newly-begun colonies a few inches high to mature hills, measuring thirty-seven feet in circumference at the base, though rarely more than three feet high. They occur in groups, and in one site near Hollidaysburg, Pennsylvania, within a space of fifty acres no fewer than seventeen hundred well-developed mounds were found. Experiments made in this group proved that all therein formed substantially one community, in complete fellowship, although the individual mounds appeared to be conducted independently. Dr. Forel, commenting on these observations, says :—"These ant kingdoms have in all probability a population of two hundred to four hundred million inhabitants, all forming a single community, and living together in active and friendly intercourse."

WITH reference to the cutting ants of Texas, Dr. McCook tells of a planter, who, in order to get rid of the depredations of an immense commune near his residence, set his men to dig it up and utterly root

it out. "In order to reach the central nest he had traced the ants from a tree inside his home premises, which they had stripped of leaves, to a point six hundred and sixty-nine feet distant. The nest occupied a space as large as a small cellar, the lowest and main cave being as large as a flour barrel. In this central cavern were great numbers of winged males and females, and innumerable larvae and workers. From this point radiated the various avenues over which the leaf-cutters marched on their raids."

AN account appears in the *Zoologist* of a slave-raid by ants which was witnessed by Mr. Donisthorpe at Bewdley, England. The colony which took part in the raid belonged to *Formica sanguinea*, while their victims were a colony of *Formica fusca*. At the nest of the latter Mr. Donisthorpe observed many workers of the raiding colony, laden with pupae, streaming off in the direction of their home. "Others were attacking and killing solitary *fusca* workers. Several *fusca* workers were observed up the grass-stems, etc., holding pupae, and endeavouring to escape from the slave-raiders. I watched these proceedings," says Mr. Donisthorpe, "for a considerable time, and accompanied some of the ants with pupae back to their nest, quite a distance off, though they covered the ground very quickly."

RECENT PERIODICAL LITERATURE.

THE CONTEMPORARY REVIEW.

THE February number opens with a well-considered article on *The Political Prospect* by Lord Courtney of Penwith. The article was written before the complete results of the General Election were known, but after it was known that the Opposition would be outnumbered in the new House of Commons by about one hundred and twenty votes. This, Lord Courtney says, must be taken as incontestable proof that the House of Lords must be dealt with. The Peers, he says, referred the Budget to the judgment of the country, and the country has pronounced judgment not only on the Budget but on other matters inextricably connected with it. There may be some dispute as to the extent to which the judgment of the country has run, but it has certainly gone beyond the Budget itself and touches, to say the least, the claim of the Peers to interfere with finance and arrest its progress.

It is an axiom of English political life, Lord Courtney says, that when any issue has been referred to the constituencies their decision is final. It follows in the present case, therefore, that the Finance

Bill must pass and that speedily. Lord Courtney suggests that on its reintroduction the House of Commons should resolve that it be taken through all its stages without debate or division, the resolution for this purpose being, however, subject both to debate and to division. The Opposition would make their protest, but would probably be well satisfied, he thinks, to be saved the necessity of doing anything more. So far, he says, the way seems fairly clear, but what should the next step be? The answer to this question depends on what may reasonably be conceived to have been in the minds of the electors in giving their verdict on the issue placed before them. The Peers professed to submit the Budget to the judgment of the country, but their action in so doing was by their opponents regarded as an unconstitutioned act; and Lord Courtney says it is doubtful whether the merits of the Budget or the power of the Lords to set the Budget aside was more prominently before the electors. The verdict given by the nation must, therefore, he holds, be taken to cover both these issues. Assuming that the leaders of the Lords would accept the verdict, he says the parliamentary action to be taken would seem to be sufficiently simple, a declaratory act affirming the rights of the Commons over finance would be enough. This would be to put on the Statute Book the principles that were acted upon by long custom up to last November; and it would be the peaceful reestablishment of a constitutional order which a year ago no one thought of disturbing.

But the reestablishment of the financial authority of the House of Commons is by no means all that the circumstances of the case demand; and Lord Courtney goes on to consider how the two Houses of Parliament may be brought into better relation to one another. The detailed working of the Government plan for effecting this object was but little discussed during the election, and therefore the mind of the nation was not fully informed on the subject. Lord Courtney does not favour either of two alternatives that have been suggested, *viz.*, the creation of a large number of new peers and the use of the long unused prerogative of withholding writs. He takes his stand on the principle professed by the Lords throughout the last session—the principle of obedience to the will of the nation. This principle, he says, affords, at the expense of some delay, a way of settling the great issue in controversy; and delay might be willingly endured if the settlement reached were to be conclusive and abiding.

In seeking to apply this principle, however, we are met at the outset with a difficulty. What is the will of the people? Is it what the House of Commons may at any time agree upon? Or is the will of the people that which the constituencies have declared and the

House of Commons attest? This suggests that the solution of the problem may involve more than a drastic reform of the House of Lords. The increasing power of the House of Lords in recent years is largely due, Lord Courtney says, to a general suspicion that the House of Commons cannot always be accepted on trust as the exponent of the national will. The House of Lords cannot dare to make this claim for itself, but it is bold enough to challenge the claim of the Commons. If, however, says Lord Courtney, the House of Commons could be invested with an abiding representative authority, the question of the House of Lords would almost settle itself. This is a point, he says, that was not much discussed during the election; but a Royal Commission was appointed last year 'to examine the various schemes that have been adopted or proposed, in order to secure a fully representative character for popularly elected bodies,' and light on the point may be expected from the Report of this Commission.

Lord Courtney is no advocate of single chamber government, and he is of opinion that the Referendum is, for the present at all events, out of the question. What is required can in his opinion be done without going outside the lines of the nation's parliamentary inheritance. The two Houses have to be brought into better relation to one another and the predominance of the House of Commons secured whilst the reasoned authority of the House of Lords in suspending legislation is maintained and even strengthened. Lord Courtney believes the country would approve the plan which he suggests, but doubts if it would approve of any plan which would simply enforce the mastery of the House of Commons without making its representative character more trustworthy. He ventures to hope that a settlement may be reached without the turmoil of another general election. Whatever hesitation may be felt in accepting the verdict of the recent election as an instructed determination of every issue that has been raised, all may confess, Lord Courtney holds, that enough has emerged from its controversies to permit of the settlement of the constitutional question by minds willing and desirous to settle it. In the interesting time ahead of the nation the courage that is not afraid of new things and a certain evenness of temper to carry men through them may be necessary, but these, he thinks, should not be unattainable conditions. For himself he sees no cause for anxiety and looks forward with hopefulness to the issue of events.

THE article that Indian readers of this month's *Contemporary* will first turn to is Mr. B. Chandra Pal's article on *The Forces behind the Unrest in India.* The so-called unrest, Mr. Chandra Pal says, is

not really political, though it is its political activities, and even excesses, that have brought it to the notice of the outside world. It is essentially an intellectual and spiritual upheaval, he says, the forerunner of a mighty social revolution, with a new philosophy of life behind it. It is not religious in the narrow sense of the term, nor secular as that term is understood in the current thought of the world, but a strange blending of the spiritual ideal with the material contents of life. 'It is an application of the ancient theosophy of the Vedanta to the complex relations and realities of the practical life.' 'It represents the travails of a new birth—the birth of a rejuvenated India, preparing to enter the larger and sacred life of a renovated humanity which the new Asiatic Renaissance is slowly leading to.' The European Renaissance, says Mr. Chandra Pal, to which the modern world owes so much of its present progress and enlightenment, has been exhausted. 'India, the acknowledged teacher and civiliser of Eastern Asia, and the first and most apt disciple of modern Europe, stands at the confluence of the mighty forces that will re-create human culture and civilisation in the coming ages.' India is 'struggling not only for her own salvation but for that of modern humanity.'

This is certainly very flattering to India. But surely it is just a little premature to speak of the European Renaissance as exhausted and of India as the saviour of the human race. Mr. Chandra Pal begins his article by stating that the present situation in India is the creation of the British administration of the country during the last two hundred years, and he goes on to enumerate the various causes that have operated. It is perhaps noteworthy that he does not include among these the work of Christian Missions, except in so far as it may be taken to be included under English education. Apart from this omission he gives on the whole a fairly accurate description of the forces and the movements that have led up to the present situation. But surely when he pictures the India of the near future that is to regenerate the world, he forgets that the forces which have operated to bring about the present situation are still in operation, and that they must continue for long to operate if real and lasting results are to be produced. Many of his countrymen see clearly that for the present and for many generations to come India must be saved from herself. She may have not a little to give to the rest of the world, but her continued progress will be jeopardised if she refuses to see how much more she has to gain politically, socially, morally, and spiritually from her contact with the West than the West has to gain from her.

Mr. Chandra Pal looks upon the National Congress as having been the first expression of the new national consciousness in India. It

showed for the first time, he says, that to the educated Indian 'India was no longer a mere geographical entity, no longer a congeries of isolated social groups, but a great and puissant nation, greater, in its endless possibilities, than the greatest nations of the modern world.' But though moved by large national ideals, the Congress, Mr. Chandra Pal says, was essentially a class movement. It was an organization, practically, of the English-educated classes alone: the Muhammadans as a body held aloof from it; and the Hindu masses were also practically out of touch with it. Self-government was from the first 'the ultimate political goal of the National Congress;' but during the early years of the movement educated Indians were under the spell of the new illumination which their foreign masters had introduced into the country, and British citizenship was generally accepted as quite as satisfactory an ideal as national independence. More recently, however, says Mr. Chandra Pal, various forces have conspired to create a new self-consciousness and pride of race in the Indian people, and patriotism has commenced to relate itself not to foreign history or heroism, but to the cruel actualities of native life and activities. A new spirit of self-assertion and independence has also come to birth, he says, in the Muhammadan community, and he looks forward to a coalition of the Hindu and Muhammadan movements for the realisation of the common ideals. He is certainly in some respects a man of large faith.

What Mr. Chandra Pal says about the relation of the Government to the National Congress and to the social and religious movements that have been in progress during the last quarter of a century will be apt to create a wrong impression in the minds of readers who are not personally acquainted with India. The Government have never stood much in fear of the Congress; and to say that they have favoured social and religious reaction is altogether misleading. The Government have looked to the National Congress and to educated men generally for enlightenment on the needs and aspirations of the uneducated masses, but we fear they have not infrequently looked in vain. The National Congress is ready enough to speak for the masses when it is a question of some privilege to be obtained from Government, but what has it actually done itself for the masses? Until Mr. Chandra Pal can show that self-sacrifice and not self-seeking is the motive power of the political movement in India, he would be well advised to say as little as possible about the exhaustion of the European Renaissance or the regeneration of humanity through the Renaissance of the East.

THE struggle between East and West is dealt with in an interesting article by Mr. E. A. Foord. For 2,500 years or perhaps for even

longer, says Mr. Foord, the salient feature in the history of the Old World has been the never-ending struggle between the Orient and the Occident. 'For century after century, epoch after epoch, the strife has continued, intermittent, often apparently interrupted, but never really ceasing.' Mr. Foord passes rapidly in review the chief incidents in the struggle up to the present time. The last three centuries, he says, have witnessed the advance of the European into Central Asia. This advance has been stayed for a time by the success of Japan in the Russo-Japanese War, but Mr. Foord is of opinion that the struggle must before long be renewed. When it is renewed, the controlling factor in it, he thinks, will be China. Like many people who know the Far East, Mr. Foord does not think very highly of the Japanese. None will deny, he says, that they possess some admirable virtues; but they possess equally some odious vices. They possess in a marked degree, however, one qualification for the attainment of empire, and that is their warlike spirit. But while Japan has played an important part in the struggle between East and West, it is to China that Mr. Foord chiefly looks for developments in the future. He dismisses at once the notion common among Europeans that the Chinese cannot fight. There is at least as much good fighting material in China, he says, as in Europe. And the awakening of China has begun, while her new army is an accomplished fact. Time is needed, however, for the development of both Japan and China. Mr. Foord naturally makes reference to the relations between these two countries. Traditionally, he says, they are hostile, but on the other hand Japan's natural policy ought to be close alliance with China. With China awakened and reformed, the combination of the two nations would be equal in strength to any that could be opposed to it. A Chino-Japanese alliance would be practically homogeneous, and it would have the advantage over the nations of the West that its power would be concentrated within a comparatively small area. Mr. Foord is ready to admit that his speculations about the future of the struggle between East and West may be called visionary, but he says that more improbable events have occurred than union, in face of danger, of two nations of kindred blood.

ANOTHER article that is likely to be found interesting by many Indian readers is *The Dilemma of Theism*, by the Rev. Robert Christie. The chief offence of Theism, Mr. Christie says, is commonly held to be that it tries to unite two beliefs, either of which is fatal to the other, the one, that God cares for our ideals, the other, that He is the Author of a universe with which our ideals are very often

and very much at war. With the problem thus presented he deals both critically and constructively. He criticizes various statements and solutions of the problem that have been put forward, and, assuming it to be true, as Idealism says, that whatever is must exist as spirit, and true, as Evolution says, that the universe is not a cosmos yet but only on the way to become one, he shows how in spite of the existence of evil the goodness of God may reasonably be believed in. It is impossible, of course, to give even a summary of his argument here, and we must refer readers to the article itself.

THE NINETEENTH CENTURY.

PROMISCUOUS variety of subject-matter is again the characteristic of the February issue. *The Naval Situation and Party Politics ; How to get an Army ; The Parliamentary Position and the Irish Party ; Marriage with a Deceased Wife's Sister and the Cry of 'Disestablishment ;' Italian Humanists and their Gardens ; The Canal Revival Scheme ; She Stoops to Canvass ; Ibsen as a Norwegian ; White Labour in Tropical Agriculture*—with such a table of contents there is at least no danger of monotony ! Indian readers, however, will be apt to turn first not to any of these articles but to Sir Andrew Fraser's pages on *The Press Law in India*. If they do so, it will probably be with some disappointment that they discover that the article is not a discussion of the provisions of the recent Act but was written in anticipation of this and deals with the pre-existing Press Law. Sir Andrew indicates quite clearly his general view of the kind of legislative amendment that was needed. 'If registration were refused,' he says, 'except on proof of the existence of satisfactory safeguards against mischief, public sentiment in India would generally approve. It does not, however, seem to be necessary to go so far as this. It is necessary only to fix the responsibility on the right persons, to provide for the cancellation of registration in case of conviction unless that cancellation can be safely dispensed with, and to apply firmly the existing provisions of the penal law as reasonably interpreted . . . . This is all that experience has up to the present shown to be necessary in regard to the law. It is most undesirable to make the law more strict than is necessary.'

George Meredith and Education is the title of a very interesting study by Professor Foster Watson of Meredith's educational ideals as reflected in his novels. Naturally *The Ordeal of Richard Feverel* and *Lord Ormont and his Aminta* come in for a special share of

attention but they are by no means the only sources drawn upon. For Meredith conceives education in no narrow technical sense. For him it is conterminous with life. 'All instruction, in school, college, university, the intercourse with friends, the reading of books, newspapers, magazines, biography, history, literature, the experience of the ups and downs of life, occupations, careers, the relations of men and women—all are questions of education.' And of education so conceived Meredith once said to Professor Watson that it and the emancipation of woman were the two causes which especially held and stirred him, and which he wished to serve in all his writings. Accordingly Professor Watson ranges widely in his search for materials to employ in his sketch of Meredith's views. The first point to be taken account of is the novelist's sense of the supreme danger of choking individuality. 'The terrible power of "system" in education is usually overlooked,' says Meredith's interpreter, speaking of England, and surely he would repeat his assertion with at least equal emphasis if he lived in a certain land of the East. And he adds, in words which we cannot forbear quoting, that there is no escape from this danger 'except by placing education in the hands of teachers who are open-minded enquirers after truth, who encourage open-mindedness in pupils, who seek to encourage sincerity in the formation of opinions of every kind in every subject of knowledge; who regard all instruction as the *means* for arousing the activity of personal individual thought of every pupil upon all the topics of study, and the growth and development of all the powers of the child, in accordance with the growing needs of *his* mental life and individual character, rather than the external standards of either codes or examination syllabuses stipulating for *uniform amounts* of knowledge to be acquired in the same time by pupils of powers, capacities, and tendencies infinitely various.' Meredith's most minutely developed study of the disastrous effect of ignoring individuality is, of course, *The Ordeal of Richard Feverel*, of which Professor Watson offers an interesting analysis. The same novel, however, is equally a study of the reaction of the pupil upon the teacher. Similarly Harry Richmond's father is as pitiable on account of his son's weaknesses as his own insatiate schemings; and in *The Egoist*, while interest centres in the attempt of Clara Middleton to break her engagement, it may be said that in every crisis of this endeavour 'the boy Crossjay is unconsciously the inspirer of health, strength and courage.' We have not space to follow Professor Watson into the details of his analysis but must content ourselves with quoting his concluding summary of Meredith's points of contact with Education: 'Respect for individuality, the sense of the Comic Spirit, leading to preservation of sanity of

judgment and attitude, mutual relationships founded on equality rather than condescension, open-airness, thwackings, to all pride and sentimentalism, cosmopolitanism, co-education, and the optimism that hopes "good for the world."'

MR. W. PETT RIDGE, who has been contributing such interesting articles on different aspects of London life, turns his attention this month to *The London Loafer*. He writes with a surprising amount of information. Not only are the loafer's ways known to him by observation but he describes with a charm that compels belief the way in which the loafer is manufactured. In London he is manufactured 'either just after the age of fourteen, or at about the age of seventeen'—and quite unnecessarily, for he is not one of the 'born-tireds.' Since we have just been underlining Professor Foster Watson's remarks on education and individuality it may be well to compare Mr. Ridge's account of the share which State education has in manufacturing the loafer. Instead of giving the boy hints in regard to an occupation to be followed after leaving school, the State says to him: 'Look here, my lad. The country seems to think that you ought, up to the age of fourteen, to be prepared so that you may become a worthy member of society. It feels this so strongly that it is willing to pay in London alone over five millions of pounds. Therefore, we are teaching you to add figures, subtract them, multiply them. You are to remember the names of countries, their capitals and rivers. You must write a good, round, legible hand. You will learn much that has happened in your country in the past, and you will be able to read and inform yourself concerning current events. You will be able to recite the principal exports of Peru.' The consequence is that when the boy leaves school it is with a determination to throw overboard all this load of information as soon as possible and never again to accept unnecessary cargo. Misdirected schooling is only one of the factors that operate in manufacturing the loafer; his parents do their share and other conditions co-operate, but for an explanation of the *modus operandi* we refer our readers Mr. Ridge's article.

IN *The Secret of Stonehenge* Mr. Charles F. Cooksey gives a fascinatingly interesting account of the steps of reasoning and discovery by which he has been led to the conclusion that the megalithic monument of Stonehenge was transferred to its present site not from Ireland, as the chroniclers say, but from the Isle of Wight in consequence of the catastrophe which converted that district into an island; and further that even the Isle of Wight was not

its original home. Mr. Cooksey has been so fortunate as to locate the latter on the summit of a hill at Lillebonne in France in the Department of the Eure. The process of Mr. Cooksey's discovery reads like a fairy-tale, and, whatever the experts may say, is likely strongly to predispose the average reader to an acceptance of his contentions. But the very feature which makes his argument so impressive, the minute dovetailing of historical, geographical, and philological evidence and corroborative finds of significant remains, makes it impossible to reproduce his case in summary form.

THE FORTNIGHTLY REVIEW.

THE editor of this Review must be hard put to it to maintain so persistently as he does the effort to warn us of German designs and our culpable negligence in respect to the navy. One can scarcely repress admiration for his unflinching loyalty to the task of awakening the nation to these dangers. In the February issue these matters are confined to the *Review of Events* and a paper described as *An Object Lesson in German Plans*, by " Y." In other respects there seems to be a tendency to introduce more variety, for besides the continuation of Meredith's last novel there is an imitation of Herodotus headed *The Dancer of Miletos.*

THE literary contributions are well worthy of attention as they include *Some Unpublished Letters of W. S. Landor*, by the Rev. E. H. R. Tatham. The writer of the article opens with the words, 'Walter Savage Landor is not famous as a letter writer,' but unless the essayist has selected certain passages which far surpass the general average of the letters, he has drawn attention to a matter which ought to be rectified. Not that these letters with the criticisms which appear from time to time throughout contain very wonderful truths or are beautifully written but the author is so original and independent in his views that his letters are both interesting and refreshing. There is an appreciation by Katherine Tynan of the late Francis Thompson, the author of *The Hound of Heaven*—a useful and interesting essay. In another essay of a quasi-literary character, Francis Gribble discusses what is called the Hugo legend. The legend attributes to Victor Hugo a semi-divine nature and the critic tells us that this legend, erected upon the record of his life published by the wife to whom he was unfaithful, is 'crammed from beginning to end with vainglorious statements flagrantly at variance with the facts.'

Professor Stanley Lane-Poole discusses *The Alleged Marriage of Swift and Stella,* arguing against the possibility of any such

occurrence but suggesting that the Dean's relations with Vanessa may not have been quite innocent.

In the department of economics and politics there are several articles. Mr. Iwan Müller discusses Ireland; Mr. Maurice Hewlett's address to workmen on *The Labour Party and the Future* is given in full; Mr. Spencer Campbell writes upon *Greece; Renaissance or Revolution?* Mr. Benjamin Taylor deals comprehensively with the coal problem and Constance E. Maud gives us a sketch of the American advocate of women's rights, Mrs. Julia Ward Howe.

Mr. Hilaire Belloc presents a particular aspect of the fiscal situation under the heading *The Strain of Transition*, emphasising, in comparison with Germany and the United States at the time when they adopted a Protective Tariff, the extent to which the community in Britain would be affected by such a change as Protective Tariffs involve. The House of Lords question is dealt with by Mr. Edward Salmon in an article headed *The Peers as Democrats.*

An interesting comparison is drawn by Mr. Sidney Brooks between English and American methods of political campaign. The ill-organized, desultory methods which prevail during these struggles in England are contrasted with the careful and deliberate marshalling of the available resources familiar to the American at the time of the Presidential Election. In the United States the whole business is conducted in the most thorough manner and the means of booming the candidate brought to the highest state of perfection. The women in America stand apart from such campaigns—a statement to which the article on Mrs. Ward Howe is a useful corrective. In America the excitement and operations of the committee last for four months as contrasted with the three weeks occupied by Great Britain in electing an entire Parliament. The American organization is discussed and the reader is expectant of a summing up in favour of the haphazard methods of the old country, but such expectations are doomed to disappointment, for with all the enthusiasm, polemics, pamphlets, processions, clubs, and political ditties, which characterize the American politician, Mr. Brooks points out that the whole business is carried out in the States with a good humour and moderation which the British politician has yet to learn. Rude interruptions during political speeches are practically unknown to America; the dissatisfied citizen expresses his protest by leaving the audience. On the whole the different attitudes, as they appear to the writer, might be summed up by saying that the American voter listens only to his own candidate, and has his eye upon majorities and the letter of the laws regulating the contest, while the British citizen

attends the meetings of the opposing party and swelling with self-satisfied indignation at the errors to which the representatives of the other side give expression he feels it his duty to protest. To quote the words of the writer, 'In a company of six you have only to show an American that five are against him to show him that he is wrong. That of course is just when an Englishman becomes convinced that he is the only sane person in the room.'

PERHAPS the most interesting article of the number is the contribution of Sir Oliver Lodge upon *The Responsibilities of Authors.* Discussing in optimistic mood the literature of the present day the author chooses the novel as the field with which to illustrate his opinions. After expanding the statement that 'Coercion to a predestined end is bad art' the subject of the existence of Pain receives interesting treatment. In answer to the question 'Why is there any pain and sorrow in the world?' the writer argues—'Because it is a familiar fact that pain and sorrow are not kept out of a work of art designed and created by man. Why not? Why make trouble and pain artificially over and above what inevitably exists? Because they are felt to be necessary, because they serve a *useful* end; they rescue existence from insipidity, they furnish scope for the exercise of human functions—their endurance is justified and felt to be worth while.' King Lear is cited in illustration of these statements, and then the gradual development in the direction of perfection found in the physical universe where universal law holds sway is referred to as leading up to the realm where the human will introduces a new factor—the possibility and consequences of rebellion. In human life if the greater perfection is to be attained, freedom with its inevitable danger of rebellion cannot be eliminated. Therefore, Sir Oliver Lodge maintains, development in literature is fostered by freedom and checked by such restrictions as that of the censorship.

COLLEGE NOTES.

MR. S. RAMANUJAM CHETTI and Mr. S. Rajamannar Chetti, sons of the late Mr. S. Rangayya Chettiyar, have presented a sum of Rs. 25,000 to the College in memory of their father's long connection with it. The College Council have accepted this valuable gift with a very cordial appreciation of the feeling that has led to its being made. It is intended that the greater part of the gift should be devoted to the establishing of a hostel, primarily for the benefit of Vaisya students, while the remainder will be set aside for the endowment of prizes to be awarded annually to students of the College.

THE following subscriptions to the New Buildings Fund have been intimated between the 30th September, 1909, and the 28th February :—

	Rs.	A.
Amount acknowledged as on 30th September 1909	63,285	0
An old Student	75	0
Mr. Mir Humza Hussen and Messrs. R. A. Saltar & Co., each Rs. 50	100	0
Messrs. C. T. Alwar, M. S. Narayana Rau, B. Ramaswamaiya, and Mr. M. Shama Rau, each Rs. 25	100	0
Mr. M. G. Krishnaswami Rau	20	0
Per Mr. S. Narayanaswami	20	0
Mr. D. Raghava Rau	15	0
Mr. C. R. Srinivasa Rangachari	12	0
Messrs. T. S. Muthuswami Aiyar, T. N. Narasimhachariar, D. Nowroji and C. B. Seshagiri Rau, each Rs. 10 ..	40	0
Messrs. J. Gnanamuthu and Thomas Matthew, each Rs. 5	10	0
Sums under Rs. 5	11	0
Students' Collecting Cards :—*Per* P. Duraikannu, Rs. 4 ; K. S. Gopalakrishnan, Rs. 5 ; N. S. Harihara Aiyar, Rs. 2 ; C. Karunanidhi, Rs. 15 ; P. T. Krishnaiya, Rs. 12 ; V. Krishnan Tampi, Re. 1 ; T. R. Mahadevan, Rs. 22 ; C. Malabari Rau, Rs. 4 ; P. Markandayulu, Rs. 3 ; N. Minakshisundram, Rs. 7 ; Mir Amir-uddin, Rs. 10 ; Muhammad Abdullah Ghatala Rs. 2 ; N. V. Nageswaran, Rs. 7 ; V. Rajagopalan, Rs. 91 ; S. Ramakrishnan, Rs. 11 ; V. V. Ramaswami. Rs. 20 ; K. Rangappa, Rs. 5 ; J. V. Samuel, Rs. 3 ; P. Shanmugam, Rs. 15 ; S. Sitharaman, Rs. 2 ; C. B. Srinivasa Rau, Rs. 11-8-0 ; T. R. Subbarayan, Rs. 2 ; M. Swaminathan, Re. 1 ; K S. Venkataramani, Re. 1 ; K. S. Virabadran, Rs. 1-8-0	258	0
Rs.	63,946	0

Of this total there has been received in cash Rs. 61,143. Sterling subscriptions received to the same date have realised Rs. 1,01,586.

Government grants for the whole scheme as estimated amount now to Rs. 68,000 ; while to the Fund there has been added under the heads of Interest and Sale of old materials a sum of Rs. 12,380. From all sources therefore the Fund now amounts to Rs. 2,43,110. This leaves of the estimated cost, which amounted to Rs. 2,60,000, a sum of Rs. 16,890 (£ 1,126) still to be found.

The walls of the second wing of the new building, running eastward from the north end of the first, have now been built as far as the second floor. It is hoped, therefore, that some part of this wing may be available for occupation by July.

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